Crayon and Character

by

Bert J. Griswold

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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Crayon and Character:

Truth Made Clear Through Eye and Ear

or

Ten Minute Talks With Colored Chalks.

B. J. GRISWOLD

Chalk Talks
Title.

MEIGS PUBLISHING COMPANY.
INDIANAPOLIS, INDIANA.

1913.
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KANSAS CITY 2, KANSAS

Copyright 1913
MEIGS PUBLISHING COMPANY
First Reprint 1918
Second Reprint 1920
Third Reprint 1923

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FOREWORD

Any earnest Christian who is capable of addressing an audience or a Sunday school class, can, by the aid of this book, give a helpful chalk talk. The book has been designed to meet a growing need of this important phase of teaching.

Any parent, with this book in the home, can use it not only to teach the boy or the girl a simple method of drawing, but may implant in the life of the child the good seed of the Tree of Life.

In the preparation of these talks, "Life" has been the keyword. The thought permeates both the text and the style of illustration used. It is also a feature of the arrangement of each talk whereby a "developing" or "living" picture holds the attention of the listeners through two "scenes" or "steps" of unfolding.

Many of the time-honored symbols will not be found in these pages. The Anchor as the emblem of Hope, and the Crown as the type of Victory or Kingship have given place to symbols and types from nature and from the every-day life of common folks.

Many a smile has been introduced. And why not? We proclaim the Gospel as the Good News, the message of joy and gladness. The New Testament, with its glad tidings of great joy, is one continuous song. Always, however, it has been the aim to lead the thoughts of the listener to Him whose Light we are to reflect among men.

The title of each chalk talk appears twice in the index, in order to provide a wide range of subjects from which to select an appropriate lesson for each occasion.

In his years of experience as a newspaper writer and illustrator, the author has endeavored to cultivate the art of saying as much as possible in a few words and drawn lines. In this book (and in your chalk talk work) the same thought applies. As a Sunday school superintendent and a teacher, the author hopes that many may not be afraid to undertake the use of chalk after studying the easy method here described. As a means of enlarging your usefulness as a teacher of the Eternal Truth, the book, we believe, contains much that will help and encourage.

Fort Wayne, Indiana. B. J. Griswold.

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"BEFORE TAKING"

There are too many books published which are GOOD for *two things only*:

FIRST—They are good sellers, possibly "Best Sellers."

SECOND—They are good at keeping people out of bed till midnight—because they make such "mighty interestin' reading."

Such books may make their authors famous and their publishers rich, but if that is all they are good for, we would not care to sell, much less to publish, them.

The book which the reader holds is put out, not because it is bound to be a *good seller* nor because it is *interesting*, but because of its power to HELP Christian work and workers, and of its own ability to give instruction in righteousness to its readers, old and young; to sow seed thoughts of truth in human minds and hearts.

And who will it help?

All Christian platform workers in general and the Sunday School Superintendent in particular.

The Superintendent, especially on all "Special Days."

The Pastor, especially in the prayer meeting where any kind of help, *so it is help*, will be welcomed by most pastors.

It will be useful to all because of its wealth of material and illustration for expressive and impressive *little, big, ten-minute talks*, whenever opportunity offers.

We commend the book with all earnestness, to these various classes of people, and will insist that no father or mother will ever be the poorer, but the richer, who will part with the price and get in exchange for it a copy of this book, as a birthday or Christmas gift to a son or daughter between ten and twenty years of age. It will help parents in the uncertain and difficult problem of rearing their children in a way that will make them and keep them a joy in the home, rather than a heartache, a heart break, and the saddest kind of a bereavement, which is too often the case. Surely a dollar spent which may help avert this, is worth far more than a hundred cents lying unused in a bank.

There are sixty-two picture outlines in the book, and with every picture a ten-minute talk, with chalk illustration, which recites and impresses, now, a great and noble deed of a truly noble man; now a kindly act with a double blessing in it; again, a warning to those who unknowingly set foot upon the devil's ground and find it a miry or slimy pit; or, it may be a lesson from one of the world's great poets or historians, for the author has evidently been a reader of great books with a mind to recall many lessons learned therefrom.

THE PUBLISHERS.

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His pictured morals mend the mind
And through the eye correct the heart.

—GARRICK, *on Hogarth.*

INTRODUCTION

The Plan of the Book.

In the preparation of this book the author has had two great plans in mind:

To prepare a work which will enable *any person, who can speak to a class or an audience, to give a helpful, inspiring illustrated talk;* to place in the hands of parents everywhere a book to enable them to teach the children a simple, fascinating method of drawing and at the same time make the great truths of life a part of their every-day learning.

Clear instructions are given as to the method of doing these two things. Then come sixty-two complete talks of special appropriateness for Christian teaching. If you are included in the following classes of workers, the book should be of special value to you:

(a) Speakers who earnestly want to give illustrated talks, but who feel that they "can't draw a straight line."

(b) Those who are experienced in chalk talk work and are seeking new material.

(c) Teachers of the Uniform Lessons.

(d) Teachers of Graded Lessons.

(e) Sunday school superintendents, for platform work.

(f) Pastors, for use in prayer meetings and many other services of the church.

(g) Temperance workers. In this department of work this book is especially worthy of consideration.

(h) Those who need suggestions to help them work out their own addresses.

(i) Parents for giving instruction in the home. It is a great truth that such teaching is far more effective than any which the church or the schools may provide.

The Value of Chalk Talks.

Scientists tell us that *nothing which completely occupies the mind for any length of time is ever forgotten.*

This, then, is the reason that the chalk talk method of teaching is so lastingly impressive. People forget everything else while watching a speaker draw a picture. And if they do that, they can never completely forget the words of the speaker or the picture he draws. A baby that doesn't know one letter from another can understand some pictures as well as *you* can. Try him once and see. And if he lives to be a hundred years of age, he will receive more lasting impressions from pictures than from what he reads. Your audience, therefore, may be depended upon to be "right with you" from the beginning.

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The Two-Scene Method.

Added to this feature of securing strict attention, we find in this book another help in the same direction: Every talk is given in two "scenes" or steps. The speaker draws part of the picture, while he speaks, and then, at a little later period, adds the lines to complete the drawing and bring the scene to a climax. In each talk, the upper picture is the first scene, and the lower picture is the second scene, or completed drawing.

Chalk Work on Paper.

The book is planned to encourage the use of sheets of book- or news-paper instead of the blackboard. Paper is used by all leading workers with chalk. To discard the blackboard is to take a forward step. However, if you are "wedded" to the use of the blackboard and can handle it effectively, you will find all but a small number of these illustrations adapted to your method.

Materials Are Cheap.

Probably your school or church is already supplied with the necessary apparatus to do all the work as planned in this book. However, for any who may need to provide for himself a drawing board and easel, instructions for making them are here given. It is only necessary, then, to procure drawing paper and chalk. These are cheap in price and easy to get. You are urged, therefore, to proceed with the use of drawing paper as here instructed, and to lay aside the blackboard for the more advanced method.

Important to Beginners.

Each drawing in the book, as already stated, is given in two "scenes," in order to show you how your drawing will look *when it is partly finished* (first scene), and how it will look *when it is completed* (second scene).

If you are at all "bashful" about taking up the work, let us make this suggestion: In the seclusion of your home or elsewhere, draw the *first scene* of your talk completely. Thus you will have plenty of time to make it to suit you, with no one to look on and fluster or confuse you. Then cover up the completed work, by placing another sheet of paper over it. When you appear before the audience to give your talk, give your spoken introduction and lead up to the *first scene.* At this point, remove the cover paper and expose your drawing. Proceed with your talk until you reach the climax in the *second scene,* at which time you give the picture the final lines with your crayon. Many will find this an easy, satisfactory way to give these talks—indeed many of the illustrations in the book are most effective if given in this way. Experience, however, brings greater confidence, and many will prefer to do most of their drawing in sight of the audience.

Fig. 1

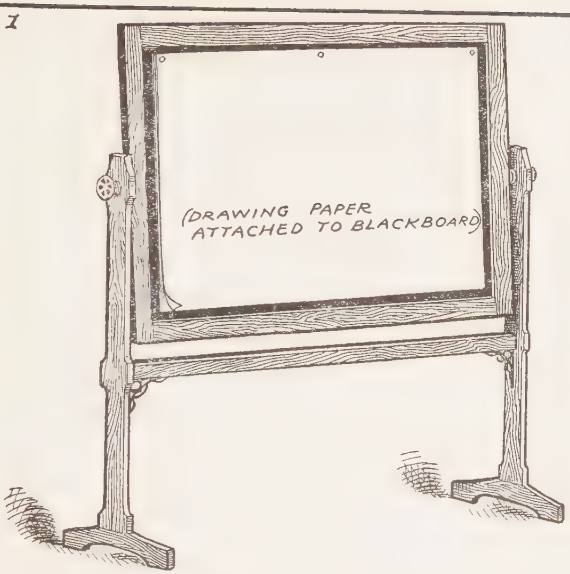
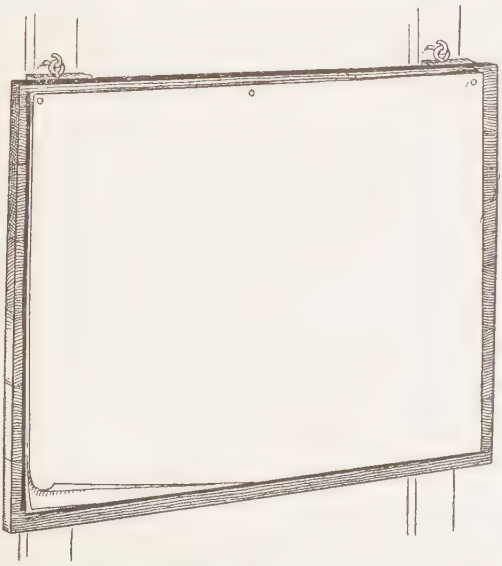


Fig. 2



Devote yourself to a thorough understanding of essentials, and you will be pleased at the ease with which the field opens. The encouraging words of your associates and the echoes of the good you are doing will strengthen your confidence.

Equipment and Materials.

The necessary equipment and materials for the work include the drawing board, the drawing paper and the chalk (or lecture crayons).

The Drawing Board.

Probably your school has a reversible blackboard mounted on an easel, like that shown in Fig. 1. If so, you will find it amply sufficient for your use. The two or three little holes made by the thumb tacks, to attach your drawing paper to the board, at the top, will not injure it in the least. If you haven't such a board, it would be well to procure one, as it can be used for many purposes. The writer has often used a board of this kind in giving chalk talks. The publishers of this book will be glad to give full information as to size and price of such a board.

Another convenient and cheap equipment is an ordinary square board, Fig. 2. If you take six boards, each 45 inches long, 7 inches wide and ½ inch thick, and attach them to two cleats at the back, you will have a good, serviceable drawing board which can be hung against the wall with screw hooks and screw eyes; or, it can be set on an easel or other convenient holder. It is only necessary that the board be smooth and the wood be well-seasoned soft pine or bass wood to keep it from warping. If screws are used to fasten the boards to the cleats, screw them through from the back, leaving the front perfectly smooth. Be sure that the screws aren't too long. It would be well to stain the board brown or some other dark color.

A combination drawing board and easel is shown in Fig. 3, a back view of which is given. Take six boards of well-seasoned soft pine, 45 inches long, 8 inches wide and ½ inch thick. For the rear legs, use two pieces 5 feet and 8 inches long, 2 inches wide and ¾ inch thick. A wire should be attached to each rear leg to avoid spreading. Fig. 4 shows this board and easel in use.

The Drawing Paper.

The most inexpensive paper for chalk talk work is the kind on which newspapers are printed. It may be purchased from printing houses, paper dealers or newspaper offices. A cheap quality of bookpaper is also good, and may be bought from printing houses and paper dealers. Ordinary light-colored, light-weight manila paper, such as is used for wrapping, is very satisfactory; it may be procured from paper dealers, or, if you want but a small quantity, probably any merchant would be glad to supply you. The lines which you intend to place on it may be worth infinitely more than the goods he plans to wrap in it.

Fig. 3

Fig. 4

The Chalk.

The writer is accustomed to using chalk made by the American Crayon Company, which can be had at any time from the publishers of this book, and, doubtless, from other publishers. Ask for "lecture crayons." A complete price list, together with samples of colors, will be furnished on request. For general work it is well to have on hand a half dozen sticks of black and a stick each of green, brown, red, yellow, orange and blue. The lecture crayons come in two sizes, one measuring one inch square and three inches long; the other is one-half inch square and three inches in length. If you choose the larger size the sticks can, when advisable, be cut to the smaller size.

PREPARING TO GIVE THE TALK

The instructions here given are for the beginner. Others will follow their accustomed methods. In our introduction we make the claim that any earnest Christian worker, who is capable of addressing an audience or a Sunday school class can, by the aid of this book, give a helpful chalk talk.

Your response may be, "But, I can't draw." Listen! The following instructions will teach you how to do the work without a technical or practical knowledge of drawing. Let us take up the matter step by step. When you understand the process, it will be "as easy as falling off a log," and it won't jolt you half as much.

The Method Explained.

THE FIRST STEP—Before the time comes to give your talk, attach half a dozen sheets of your drawing paper to your drawing board, making a smooth drawing surface . It is well to use thumb tacks for this purpose. Open the book to page 26, for we will prepare to give the chalk talk entitled "The Two Faces." The upper picture, Fig. 7, shows the picture partly finished; the lower picture, Fig. 8, shows how the picture will look when completed. You will note that the lower picture is cut up into squares measuring one-fourth of an inch each way.

THE SECOND STEP—By the use of a yardstick and lead pencil, draw pencil lines on the large sheets of drawing paper, so as to separate the drawing paper into the same number of squares as there are on the picture in the book. Your paper is much larger than the page of the book; therefore the squares on your drawing paper must be made much larger than the squares in the book. It is easy to calculate the size of the squares you should draw on the paper. Measure the width of the paper in inches and divide by sixteen (the number of squares across the picture in the book), and this will give you the figure representing the size of the squares you are to draw on the paper. If your drawing paper is thirty-two inches wide, your squares will measure two inches each way.

THE THIRD STEP—Select one of the squares in Fig. 8 as a starting point, and then find the corresponding square on your drawing paper. Having done this, draw a pencil line on your drawing paper, which will cross your enlarged squares in just the same places that the line crosses the small squares in the book. Continue the process until both faces have been outlined on your paper in the enlarged form. Then, with a piece of soft rubber, erase all of the straight pencil lines which form the squares, and the remaining outlines of the two faces will stand out clear and distinct. Already you will have found that you are more of an artist than you thought you were! This sheet of paper, with its dim pencil outlines of the picture, is now ready to be brought before your audience. You must, however, be sure of one thing: the pencil outlines must be just plain enough for *you* to see them without difficulty, but they must be dimmed with the eraser to such an extent that your audience *cannot* see them. Thus you have before you a complete outline of the picture you are to draw, and, as you speak, you merely trace over these dim pencil outlines with your chalk. Isn't it simple?

THE FOURTH STEP—All of the preparations up to this time have been done in the quietude of your own room. You are now ready to place your drawing board before your audience. After a smile of greeting you begin your talk. "Let us," you say, "talk for a little while about our thoughts," and then you proceed until you reach the reference to the sour-faced man. "Here, for instance," you continue, "is a man with a face something like this:" and you begin your drawing, starting anywhere you choose. Take your time, and when you have finished the sour face, the audience will show its appreciation with a heartily responsive smile. This completes Fig. 7. Proceed then with the talk until you reach the reference to the man with the sunny face. "Here comes a man who looks something like this:" Draw the second face, and you will have completed Fig. 8 and reached the climax of the drawing. As you make the application of the lesson, you will feel that your effort has already repaid you for the work you have undertaken, and each succeeding attempt will make the work easier until it becomes a pleasing habit.

In Fig. 5 and Fig. 6 are shown a section of each of the faces of the talk just referred to. Here they are enlarged four times. A-A shows the preliminary pencil lines forming the one-inch squares, B-B indicates the pencil outlines of the faces, and C-C illustrates the tracing of the pencil lines with the chalk. In this instance black chalk only is required.

Outlining the Right Picture.

In some of the talks in the book, the dotted squares cover the upper picture; in others, they are drawn over the lower picture. In either case, the one containing the squares is the one to be outlined on your drawing paper.

Not an Artist, But a Teacher.

There should be no hesitation on your part to trace with chalk the pencil lines which you have placed on your drawing paper. Remember, always, that you are posing as a humble teacher of God's Word and not as an artist. Your pencil outline holds the same relation to your chalk talk that the minister's notes hold to his sermon. Both are prepared in advance to enable the speaker to best present his message. Do not try to conceal your method. There is nothing about it of which you need be ashamed.

Finishing Part of the Drawing in Advance.

Now that the process has been explained in detail, a thorough understanding of the suggestion under the heading, "Important to Beginners," seems most essential as a still easier way to do the work. Finishing part of the work in advance still leaves the speaker something to do, and the audience will always be interested in finding out what that "something" is to be.

The Value of Individuality.

It is well for the beginner to cultivate an individual style of speaking. Substitute your own methods of expression in place of the language of the book. The more you do it, the larger will be the feeling that the message is a personal one from you to your hearers. Whenever you can do so, substitute a "home" illustration for the one in the book. As you become more accustomed to the work you will doubtless use pictures and subjects entirely outside of the book. Remember that any outline picture may be enlarged after the method here shown. Cut your picture into squares with drawn lines, and enlarge it in the same manner. Many Bible scenes may be shown in this way.

International or Graded Lessons.

The book has been provided with two indexes. One directs you to fitting talks for special days. The other serves as a guide to talks and illustrations suitable to the application of any lesson. Determine the central thought of the lesson and consult the Subject Index. It will help you choose a talk appropriate for the day. The talk may need a little revision to enable you to give it the proper application, but the main thought will be readily apparent.

Talks for Special Days.

The index for suitable talks for special days includes some which are not yet generally observed but which are of growing importance. Introducing some of these into your school or church as novelties, they may become as permanent as Easter, Children's Day, Rally Day and others.

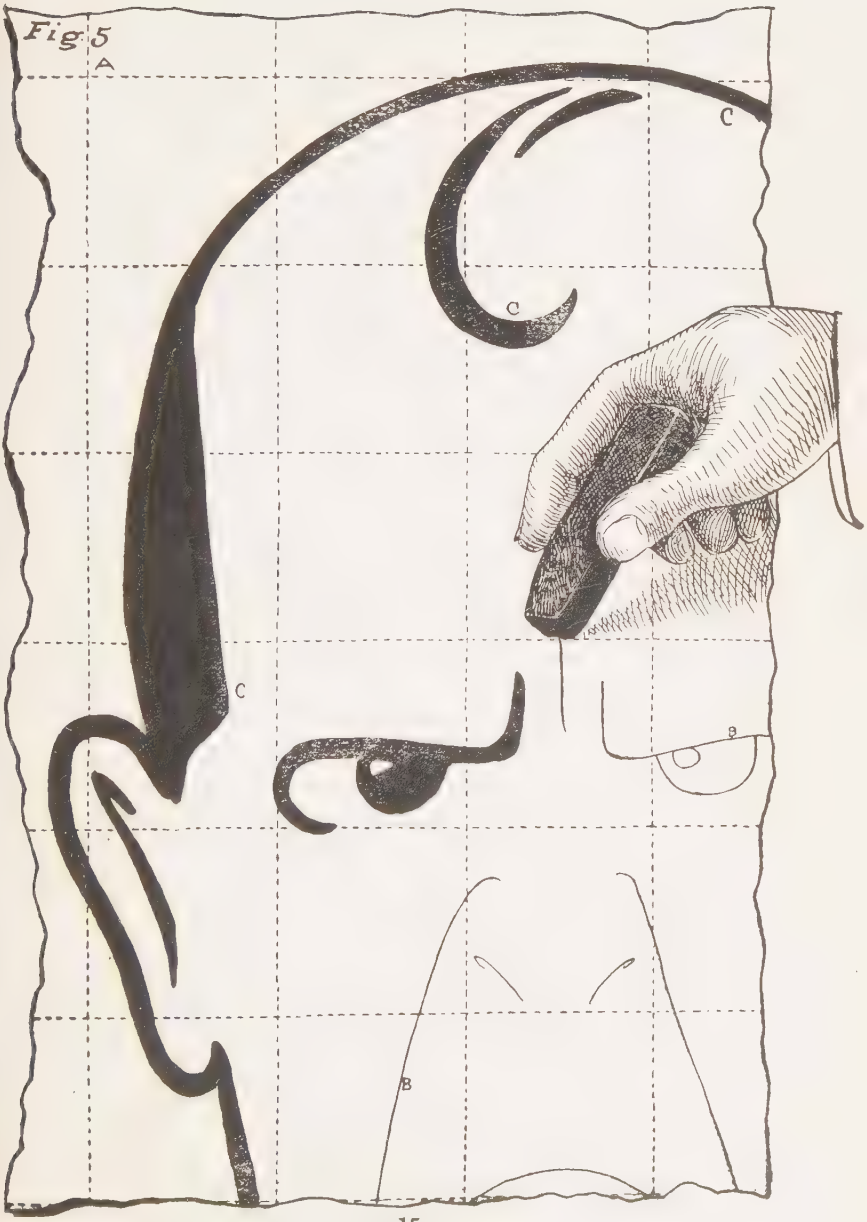


Fig 5
A
C
C
C
B
B

Talk vs. Chalk.

No matter how little preparation you may need for your talk, remember that the words you speak are of greatest importance. It is to your words that you must give careful study, or your audience may lose the force of your thought while centering their attention upon the developing picture.

Never apologize for the appearance of your drawing or of your ability as an artist. Strive to present truth only. Truth needs no apology.

Do not draw in a sketchy manner. Determine on the place to begin your drawing and then use a continuous, easy line, without lifting the chalk from the paper, except when necessary to start in a new place.

Strive Only for Good.

The design of this book has been to present brief, impressive talks which hold attention for from ten to twelve minutes. It is advisable never to speak longer than this, especially when children form a part of your audience and are the special object of your words. If you cease speaking just when the audience wants to hear more, you will always be assured of a hearing the next time. If you leave one single wholesome thought with your audience you will have accomplished the greatest good.

Avoid mannerisms. Cultivate an easy style of speaking and working. Don't become discouraged if everything doesn't go to suit you. Your audience is not a critical but a sympathetic one. All are striving to do the Master's work, and the field you have undertaken will bring you the interest and the kindliest co-operation of all who are working with but one great object in view.

Recording Your Talks.

It is suggested that each talk, as you give it, be so marked in the book as to indicate the time and place of its use, so you will avoid possible repetition before the same audience months or years later.

A Word to Parents.

The same general principles of procedure as those here given are suggested as the best method of using this book in the home. For the very little children, the parent will find it well to enlarge the outlines upon paper and tell the stories in such a way as can be understood best, but for the boys or girls who are in the younger grades at school the book describes a method of drawing which will delight and instruct them. Of course, the parent will have to teach the method to the children, as they will be incapable of understanding it from the printed description. With this instruction will come the unfolding of the stories of the book and their application. A child, when he sees a picture of a face or a house or any other object, wants to know all

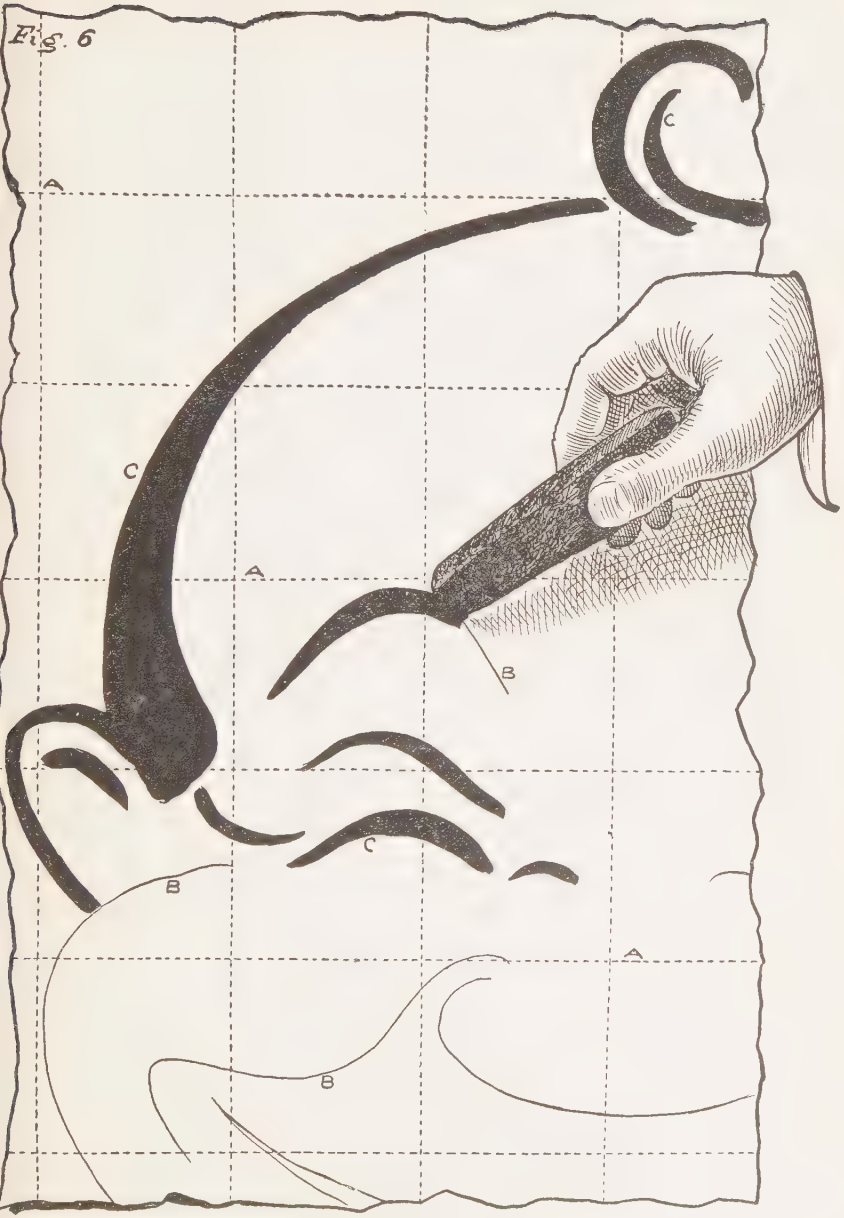


Fig. 6
A
C
C
A
B
C
B
A
B

about it—whose it is, what it is or what it is for. This is true especially if it be a picture which he is asked to draw for himself or which he sees drawn. This enables the parent to give into expectant and waiting ears the great truths of Christ as expressed in pictures which the child understands.

It is best, we believe, in instructing those who are old enough to do the drawing themselves or watch the parent do it, to select paper of such a size as can be used on a desk or table. Ordinary letter-size unruled tablet paper is convenient to get and easily handled. Let the child square off the page, under the parent's directions, and then let him do his part in tracing the picture from the book. Doubtless, some of the enlarged pictures will be "fearfully and wonderfully made," but it is a start in a splendid direction—a start which may have its ending in the happiness for which every parent longs and which cannot come unless the children begin in childhood to become the companions of their parents—companions who cannot be separated in later years by distance or the disturbances of the earthly life.

A Final Word to Ministers.

Do not forget that there is no earthly or heavenly reason why a minister should not have a blackboard or an easel on the pulpit platform or in the prayer meeting room to help him keep his audiences awake while he tries to drive truth home to heart and mind. It is every preacher's duty to be *interesting*, and if this book and the blackboard, or the equipment for chalk talk work, will help him to be so, then it is his plain duty to buy the book and secure the chalk and easel and *"get busy" being interesting!*

And there is one more thing: Don't forget you can do it—*if you try!*

And now, with these general instructions and observations, the book is commended to the use of all who have the love of Christ in their hearts and who, as faithful workers, may wish to add one more working tool to those they have used so well.

THE TWO FACES

—Our Thoughts
—Optimism.

"As a Man Thinketh in His Heart, So is He"—A Lesson In Character Building.

THE LESSON—That our thoughts determine the kind of life we live, and often proclaim character in the face.

If the teacher succeeds in impressing upon the pupil the great need to "guard well thy thoughts," for "our thoughts are heard in heaven," he will have accomplished a work of immeasurable good in the life of the child or youth who is the fortunate object of such interest.

The Talk.

"Let us think a while about our thoughts. Do you know it is a fact that a man, seated quietly in an easy chair on his front porch on a summer evening, may be sinning against God and man? Yes, it's true, for, as he sits there in the silence, he can hate another man with a bitter hatred; he can plan to rob him or burn his house or slander him or even take his life. And the worst of it all is that if he allows such thoughts to rent a room in his head it may not be long before his evil designs have become awful deeds.

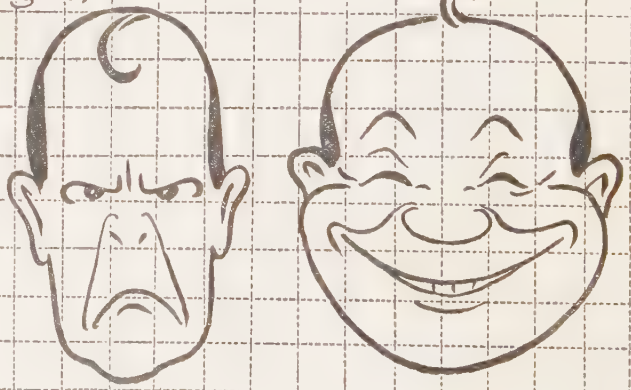
"Not many boys or girls think such terrible things, but thoughts of this kind are only the little bad thoughts allowed to grow year after year in the head and in the heart. And do you know, also, that if you allow these little bad thoughts to live in your head and heart for a while, they get so bold and 'sassy' that they insist on taking possession of the best room of your head and the parlor of your heart and defy you to put them out? The only thing to do is to throw them out the very first time they come in.

"Let us take a walk down-street and mix with the crowd. Every person whom we see is thinking about something, even though he doesn't say a word, and we believe, as we look into the faces we meet, that we can tell just what kind of thoughts some of them have. Here, for instance, is a man with a face something like this: [Draw the sour face, completing the first step, Fig. 7.] He looks grouchy; perhaps he is vicious, and we avoid brushing against him. Perhaps he has lost money in a business deal; perhaps he wanted a political position and didn't get it; perhaps a supposed friend has proven untrue; perhaps his disappointment, whatever it is, has made him sour and crabbed. But he passes on, and we meet other faces. Here comes a man who looks something like this: [Draw the happy face, completing Fig. 8.] He doesn't look as if he had a care in all the world,

Fig. 7

(In each instance the upper picture shows how the drawing will look when partly finished).

Fig. 8.



(The lower view shows the appearance of the drawing completed)

does he? And yet we may find that he, too, has lost money in a business transaction that was full of promise—that he, also, has failed to win a political race; that he has been mistreated by a supposed friend. And yet, through it all, he has never lost sight of the sunshine. He has learned many a valuable lesson from each of his disappointments, and perhaps he has had a good many more of them than the other fellow ever knew.

"Now, what has made the difference in these two men? Their thoughts have made the difference. The grouch has, for years, entertained grouchy thoughts. The sunshiny man has cultivated the habit of seeing the bright side of things. That's all there is to it.

"How about you, boys? And you, girls? What kind of thoughts do you think? I said, you remember, that if bad thoughts get into your head and heart, they stick there defiantly. But, listen! If you let good thoughts into your head and heart, they, too, will settle down and make their home with you and your happiness is assured.

"Don't get into the habit of growling because the street car is two minutes late. Thank your lucky stars that there is a street car to come at all!

"Learn to be happy. A smiling face is welcome everywhere. People scamper away from a scowling countenance, especially if the owner of it insists upon telling his woes and troubles.

"Remember that happiness depends not upon how many burdens we worry about, but upon how many blessings we are glad about—it depends not upon what we have, but upon what we enjoy. God says, 'Let the wicked forsake his ways and the *unrighteous* man *his thoughts*' —that is, his unrighteous thoughts. Why? Because God knows that vulgar thoughts make vulgar men, and evil thoughts make evil men. So boys, make a practice of chasing them out of your heads as you would drive a snake out of your bedroom."

THE CHRISTMAS STOCKINGS

It Is Well to Remember the Poor at Christmas, But It Is Infinitely Better to Be a True Friend Every Day.

THE LESSON—That the true Christmas spirit is that which causes us to remember the needy always, whether their need be for the necessities of life or for the love of a real friend.

Too many of us are inclinded to shower our gifts and our good wishes upon the needy at the glad Christmas season, and then neglect this great field of service throughout another twelve-month period.

The Talk.

"As we go out upon the street today everybody seems to be happy and full of laughter and good cheer. People who usually pass us by without speaking at all or who merely nod without as much as a smile, act today as if they knew us very well; they smile real widely and say 'Merry Christmas!' just as heartily as they know how, and we respond to the greeting with a 'Same to you!' with an inner feeling of friendliness that somehow surprises us. It is a time when nearly every heart is warmed, and we find our greatest joy in seeing how happy we can make other folks. In every home where children are to be found—and there the Christmas spirit is the merriest—we see the stockings all hung in a row, and we are just as anxious to fill them as the owners are to have them filled. [Draw the three stockings, completing Fig. 9.]

"Here they are. And when Susie and Johnnie and little Bob come scrambling downstairs on Christmas morning their eyes sparkle with delight and our hearts warm with Christmas gladness as we join in their merriment.

"But there are other homes. And other stockings—stockings not so warm, not so good—stockings that are darned and patched and worn like this. [With broad side of black crayon change the stockings of Fig. 9 to resemble those of Fig. 10.] In the atmosphere of Christmas joy in our own comfortable homes, do we sometimes overlook the boys and girls in the poorer homes who won't have much of a Christmas unless we fill these poor, patched little stockings with gifts to show that someone cares? I don't believe there is a boy or a girl here who is selfish enough to refuse to do such a little thing to bring a glad Christmas into a poor home. All we need is to be told where to go and what to do. [Doubtless you will have planned a way

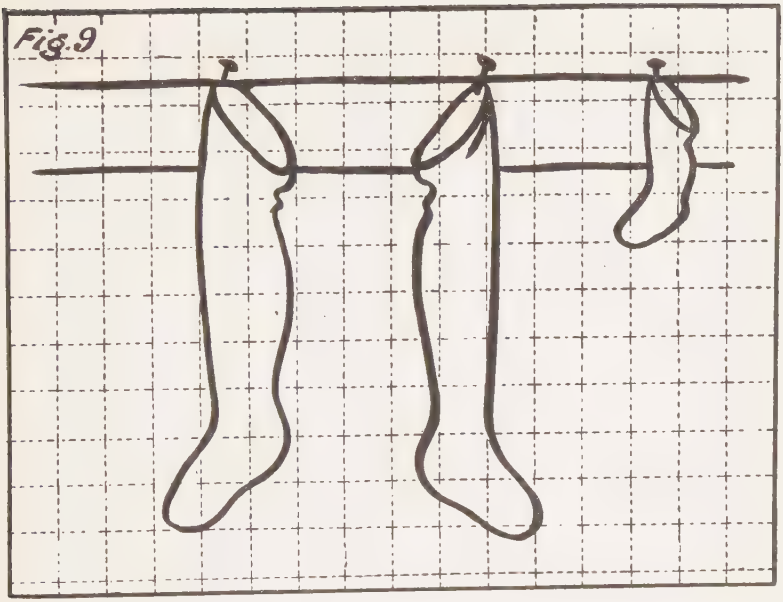


Fig. 9

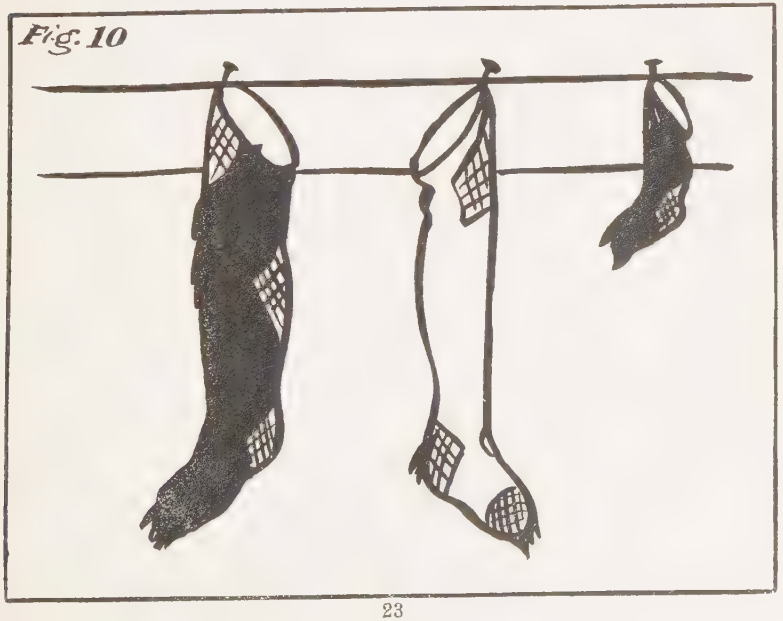


Fig. 10

for the children to give remembrances to the poor; this may be presented in a word at this time, reserving the details for the close.]

"'At Christmastide the open hand
Scatters its bounties o'er sea and land;
And none are left to grieve alone,
For Love is Heaven and claims its own.'

"Truly, the Christmas spirit is upon us today. But stop—! "Will it vanish tomorrow? Will we forget to be kind to those about us next week, next month, next summer? Will we forget that these same little worn, patched stockings are there in the same needy homes, and that the boys and girls may need our friendship and help more when it is summer than they do now when so many willing hands are extended to help them?

"I hope we shall not forget. Let us remember that the best gifts, ofttimes, are not those which we can see and touch. The truest gifts are those of love and companionship and service—the same fellowship which Jesus gave to the poor when he was among men. It seems as if His heart always went out to those in need, and He helped them, not with gifts which fade and wear out and are soon cast aside, but with words and deeds which told them that He would be a true friend even to the end of the world. 'Christianity,' says Henry Drummond, 'wants nothing so much as sunny people, and the old are hungering more for love than for bread. The Oil of Joy is very cheap, and if you can help the poor with the Garment of Praise, it will be better than blankets.' Dr. Henry D. Chapin expresses the same thought when he says, 'The cry of the ages is more for fraternity than for charity. If one exists, the other will follow, or, better still, will not be needed.'

"Says J. R. Miller, 'Wanting to have a friend is altogether different from wanting to be a friend. The former is mere natural human craving. The latter is the life of Christ in the soul.'

"At no better time than today can we choose to plant again the seed of true friendship in our hearts. Let us cultivate it and nurture it until it blooms forth into friendship for everyone who may be helped by the love of Christ through us."

THE KEY TO FAILURE—Temperance Day—Appetite

Strong Drink Opens the Gate to Destruction and Bars the Way to Success.

THE LESSON—That strong drink robs its victims of the ability to solve the problems of life.

This temperance lesson deals with the curse of strong drink in especial reference to its connection with the material success of the individual. Specific opinions of several well-known representative men are quoted.

The Talk.

"Nearly every man carries in his pocket a bunch of keys. [Write the word 'Key,' completing Fig. 11.] When a professional man, for instance, reaches his office in the morning, he may unlock his office door with one key; with another key he may unlock his desk; with another he may unlock a drawer in the desk; and then, having opened his safe, he may use still another key to unlock his strong box. At night he may look carefully to see that each of these things is again carefully locked before he goes home. And so, we see, keys are for two purposes—to unlock and to lock.

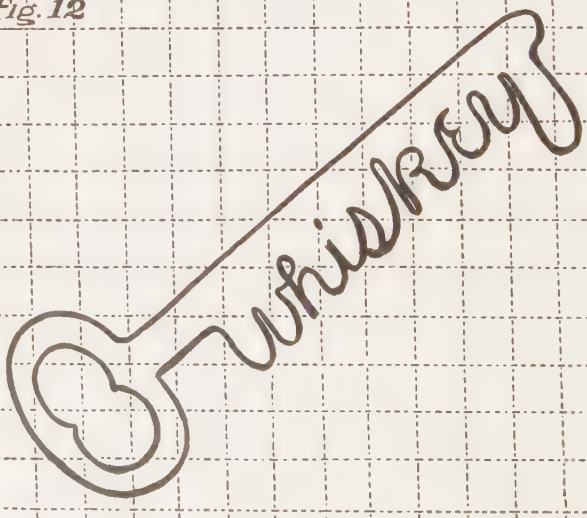
"Most keys are made of metal and are in our own keeping and subject to our own will, but there is another key of which I shall speak, which goes before many a man, working entirely independent of him. And as it goes, it locks the doors which he wishes to enter, and it unlocks many another door which he does not want to enter and forces him to go through it. I will draw the picture of this key. [Starting at the final stroke of the letter Y, continue the line, and ending with the letters W-H-I-S. Then add the lines to complete Fig. 12.]

"Let us see for a moment what this key does. It locks the door to health and opens the door to disease. Sir Andrew Clark, one of England's greatest physicians, says: 'I am speaking solemnly and carefully in the presence of truth, and I will tell you that I am considerably within the mark when I say to you that, going the round of my hospital wards today, *seven out of every ten* owed their ill-health to strong drink.'

"And again: This key bars and locks the way to good positions, where men may earn the money needed to keep themselves and their families provided with the necessities of life. Many of the great corporations are refusing to hire men who drink. Whiskey has locked the door to opportunity for them. The Pennsylvania Railroad Com-

Fig. 11

Fig. 12



pany, operating one of the greatest systems in the world, has issued a statement to the men who run the trains on its lines which includes these words: 'Taking one drink of intoxicating liquor is like running passed the red light. It is unsafe. The possible line between safety and danger in the use of alcoholic drink is dangerously unstable. *Safety* lies back of *total abstinence.* The normal man has no legitimate use for alcohol as a beverage, and he has no right to render himself abnormal by its use when lives are dependent upon his efficiency. None but normal men should run railway trains. The traveling public has unqualified right to demand and expect none less safe.' This statement deals, not with the moral side, but with the fact that a man who drinks unfits himself for any position of responsibility, especially if entrusted with human life.

"This key also locks and bars the way to a life of purity and honor. Says the chaplain of the Ohio penitentiary, Dr. Starr: 'The records show that 1,250 persons have been received into this institution during eighteen months; of these, 930 acknowledged themselves to have been intemperate.' And the Massachusetts Bureau of Labor adds the statement that of 27,000 crimes committed in that state, eight out of every ten were due to intemperate habits, or occurred while the criminal was under the influence of liquor.

"We need not go further to show that this key is truly the key to failure—failure in the attempt to attain to anything pure, right and honorable.

"No one knows this better than the manufacturer of strong drink. 'The handwriting is on the wall,' says T. M. Gilmore, president of the Model License League. 'Our trade today is on trial before the bar of public sentiment, and unless it can be successfully defended before that bar, I want to see it go down forever.'

"In no better way can we help to bring this victorious end than by lending our every influence to cause the world to turn to the true Christian life, for then follows 'love out of a pure heart and a good conscience and faith unfeigned.' Paul does not say, 'Shun that which is evil;' he says *abhor* it. May this ever be our attitude toward this giant evil."

A BUSY LIFE

—Pluck and Luck
—Industry

A Plucky American Boy Whom the Whole World Delights to Honor.

THE LESSON—That pluck and perseverance and a "Try-Try-Again" Spirit can laugh at obstacles and change them into stepping stones.

The following talk may suggest to many of the younger hearers the secret of the true greatness of Benjamin Franklin, who is considered by many our foremost American.

The Talk.

"Some people trust to luck to carry them through the world. Like Dickens' Micawber, they're 'always waiting for something to turn up.' I have heard of a man who was so pleased at finding a big horseshoe that he placed it over his bedroom door. The next morning, as he closed the door, he jarred the horseshoe from its place and it fell and struck him such a blow on the head that he was in the hospital for a week. Such results as this are likely to come when we depend upon luck. Let us remember that luck never figures in God's calculations.

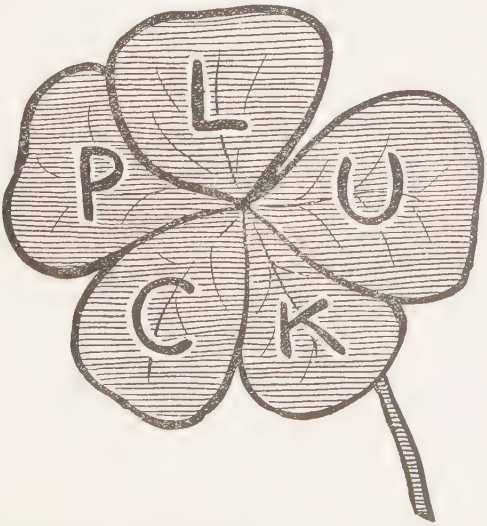
"I have seen people looking for something like this in their front yards. [Quickly draw the outlines of the four-leaf clover in black, and fill in the outlines with broad sweeps of green. With black, trace the veins lightly, and then put in the letters to spell 'Luck.' This completes Fig. 13.] What is it? Yes, a four-leaf clover. And when I saw them looking for it, I thought that they could have been doing a great deal more good by pulling the weeds in their back yards.

"But today we shall talk about a boy who never depended upon luck at all. This boy had a pair of sharp eyes, and whenever he saw anything to do, he did it. His name was Benjamin Franklin. Did you ever hear of him? Yes, I thought so. This boy worked for his older brother in a printing office in Boston, but the brother used to flog him and treat him roughly. Benjamin knew that they could never get along well together, so he went away to Philadelphia.

"In this great city he saw many things which other boys before him had not seen. He saw that the printing art had wonderful possibilities in it; he studied and worked hard to improve the business, and today all of the printers call him the father of the art of printing. He saw that he ought to know other languages besides English, and so he became a master of French, Italian and Latin—and 'luck' hadn't a thing to do with it! He saw on every hand many chances to help

Fig. 13

Fig. 14



other people. This prompted him to organize the first police force and the first fire company in the United Colonies; he organized a military company; he paved the streets of Philadelphia and taught the people how to keep them clean; he founded a hospital; he invented the first practical stove; he accepted many public positions in his earlier years, including that of member of the general assembly of the colonies, deputy postmaster of Philadelphia and commissioner to treat with the Indians.

"He saw that the common people should have a better chance to get an education, and so he published for many years Poor Richard's Almanac, which provided them with much that they should have known; he founded the first circulating library, helped to establish the University of Pennsylvania, and brought into existence the American Philosophical Society.

"He saw the lightning, just as millions before him had done; but, unlike the others, he believed the brilliant display was the evidence of a great and unseen power—electricity. By the use of his now famous kite and key he proved it to be so, and for a time he was the only man in the world who knew what lightning really is.

"He saw at the time of the impending Revolutionary war the need of someone to go to England to intercede in the interests of the colonies; and so, when the choice fell upon him, he did not shirk the responsibility.

"He saw many later duties which caused him to become a member of the Continental Congress which made George Washington the commander-in-chief of the Colonial army; he helped to write the Declaration of Independence; he was a commissioner of peace to confer with the British General Howe; he was a member of the commission to seek the aid of France; he was America's first postmaster general.

"*Did Benjamin Franklin depend upon luck?* Never! His was, rather, a five-leaf clover, like this: [Quickly add the fifth leaf to the drawing, and insert the letter P, completing Fig. 14.] 'Whatsoever thy hand findeth to do,' says the Bible, 'do it with thy might.' I believe Benjamin Franklin fulfilled this command; and we can do it ourselves, if we will. He never stopped to 'knock on wood' to prevent bad luck! He had better sense. And I hope we have, too."

THE KEG AND THE BUCKET —Temperance Day —Purity

A Temperance Talk Devoted to the Teaching of the Principles of Purity of Life.

THE LESSON—That water as a beverage stands for purity and blessing, while spirituous liquors are always an emblem of impurity and blight.

The chalk talk here outlined contains in its illustration an interesting transformation which always commands close attention. The truth it presents cannot fail to leave an impression. It may be well to vary the application of the temperance thought to suit your local conditions.

The Talk.

"I am going to outline for you a picture of an object which is everywhere recognized by good people as a symbol of defiance of the law, a suggestion of immorality, of poverty, depravity and death. [Draw beer keg, completing Fig. 15.] In plain words, it is a beer keg, and its close companions are the whiskey barrel, the wine cask and the demijohn! It well represents the liquor traffic as a whole—that terrible curse which holds in its grip so many men and boys, whose lives might be bright, happy and successful but for its blighting, fatal grasp.

"No right-thinking man has a good word for the business which makes good men into brutes, transforms honorable citizens into murderers, and brings many a prosperous family to rags and misery. The saloon-keeper himself has no good word for the business; he merely defends it because it makes for him a good living with little work on his part. Ofttimes he will not drink a drop himself or allow any of his employes to touch liquor. He is in the business for the money he can get out of it, not caring how much poverty and penury others get. With a low idea of his duty toward his fellow-beings, he argues that as long as men and boys will drink the deadly stuff which he sells, he as well as anyone else, has a right to profit by their weakness and degradation.

" 'Oh,' says Shakespeare, 'that men should put an enemy in their mouths to steal away their brains!'

"Whenever we hear of a state of lawlessness and anarchy in a city or a nation, we can rightly conclude that the government of that city or that nation has lost control of its people. When a man becomes a drunkard and does things which he never thought of doing before, we can rightly conclude that his brain has failed to govern him and that

Fig. 15.

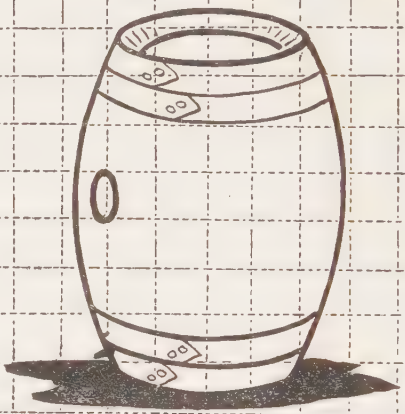


Fig. 16

it has been deposed by the forces of base appetite. He has lost control of himself. That is why a drinking man cannot in these days secure a good position with the large corporations, railroads, manufactories and the immense commercial institutions. The great employers of men have learned that they cannot trust men who, as Shakespeare says, have 'put an enemy into their mouths to steal away their brains.' Brains are in demand everywhere—brains and steady nerves.

"So, wherever we look, we see young men learning that the way of the saloon is the way of failure. If they can only be halted in their way and be made to look for a moment upon another symbol—a symbol of purity and true service—they might be saved from the bitter path into which they are stepping. [Revise drawing by adding the bail and the lettering, completing Fig. 16. If time will allow of the singing of a verse of 'The Old Oaken Bucket,' the innovation will prove a pleasing touch.]

"Perhaps the warnings against liquor have become commonplace to you. Perhaps you feel that you do not need to be told the story of the great curse. But if the warning comes echoing back to you in the time of temptation you will bless the hearing of it, for it may mean everything to you and your loved ones and the generations to come.

"It is the Master who said, 'And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.' But what may one lose when he puts the drunkard's glass to the lips of a young man?

"Hear the voice of Solomon: 'The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.' 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'

"If Jesus held up to us a cup of cold water as the emblem of purity, let us never bring dishonor upon one of earth's greatest blessings.

> " 'Traverse the desert, and then ye can tell
> What treasures exist in the cold, deep well;
> Sink in despair on the red, parched earth,
> And then ye may reckon what water is worth.' "
>
> —Eliza Cook.

TURN OVER A NEW LEAF—New Year's Day—Gladness

The Psalmist Truly Says that "A Merry Heart Maketh a Cheerful Countenance."

THE LESSON—That the wearing of a gloomy countenace is unpardonable and that "the smile that won't come off" is the kind that ought to come on.

Laughter is catching. The following chalk talk will capture an audience and bring genuine smiles as nothing else, perhaps, in this book. It has been prepared for that purpose. While it is arranged here as especially appropriate for the beginning of the new year, it may be used with varying applications on many other occasions.

The Talk.

"There is a good deal of consolation in the words of Cowper, who truly declares that

" 'The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.'

"Nevertheless, most of us ask for as little real sorrow as possible while we are treading the pathway that leads to eternal peace.

[It is advisable to begin the drawing of Fig. 17 at this point, and continue the talk as the picture develops. It is suggested that the eyes be drawn first, then the mouth and nose, and, finally, the outer portions. It adds to the effect, too, to stop drawing at this point, allowing the people to study carefully the dull, gloomy expression of the face. Then, as if to put on the finishing touches, draw the lines of the forehead. These, of course, are the lines of the nose and mouth of the reversed face, but the audience will not suspect the 'trick' until it is revealed.]

"And yet, to judge from the way some of us act and look, it would seem that we rather enjoy a protracted case of the miseries! Some folks begin to fret as soon as they are out of bed in the morning; the early day brings its worries and cares, the noontide and the afternoon are filled with problems, and night finds them all fagged out and longing to take rest in sleep so as to get into condition to repeat the round of sorrows and cares which they are preparing for themselves for the next day. Little jealousies, petty rivalries, senseless envyings and useless fears bring wrinkles of care, which are very unbecoming; and, before we are aware of it, the years have overtaken

Fig. 17

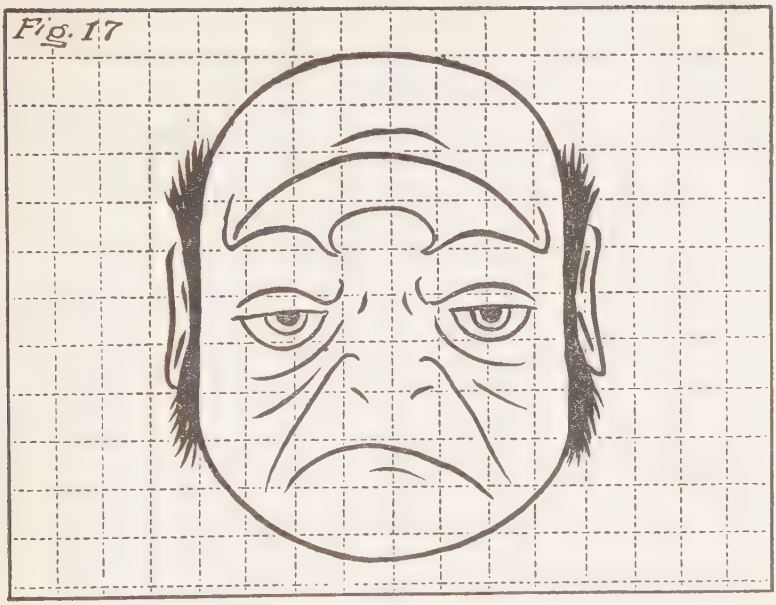


Fig. 18

us, and we advertise our inner selves by this outward kind of sign. [Display Fig. 17 complete. This finishes the drawing of both scenes or figures, since the second part is merely an inverting of Fig. 17.]

"But, friends, you know, and I know, that all this—or most of it—is all foolishness. We know that 'as a man thinketh in his heart so is he.' If he thinks gloomy things, he will be a gloomy man. If he thinks glad things, he will be a happy man. So, let us consider this matter now at the beginning of the new year. Strange to say, smiling is a serious thing! It affects our influence, it means much to the happiness of those about us, it has a direct connection with the state of our health, and, therefore, with our material prosperity. It is true, of course, that we are bound to have our little annoyances and our depressing sorrows as we go through life; but, surely, we can avoid most of the troubles which keep us unhappy if we will but lift our thoughts above ourselves and employ our time in seeking to comfort and brighten the lives of those about us. Happiness is largely a habit, and we can do no better than to 'get the habit' and let others catch it from us.

"Let us learn the truth that peace of mind is health to the body, and that it is worth more than we ever imagine. Joy is essential to the truly Christlike life. When the angel proclaimed to the shepherds, 'Behold, I bring you tidings of great joy, which shall be to all people,' you and I were included, and we have not accepted that message of great joy, and Christ abides not in us if we do not reflect the sunlight which has come from above.

"And so I am going to ask that we join together today in 'turning over a new leaf.' What do I mean? Simply this: To meet our troubles fairly and squarely, grasp them firmly and then completely overturn them; when lo! we shall find their threatenings, their warnings and their fearful aspects shall have faded away, and brightness and peace shall have taken their place. [At the beginning of this paragraph grasp the drawing at the bottom, tear it loose from the top, and hold it up before the audience, inverted, as in Fig. 18.]

"Truly, 'a merry heart maketh a cheerful countenance.' May yours remain so throughout the new year and ever after."

TRUE SUCCESS

—Lincoln's Birthday
—Discouragement

It is Exemplified by the Life of Abraham Lincoln—Stumbling Blocks and Stepping Stones.

THE LESSON—That the very things which are obstacles in the way of many should be their stepping stones to the higher life.

The life of Abraham Lincoln is so fraught with good lessons that it is difficult to select that which is of the greatest inspiration to the young. The illustration here given, however, points the way to true success as illustrated by the story of Lincoln's life.

The Talk.

"Every one of us is anxious to be a success. [Draw the word 'Success' in red, and the rays of light in orange.]

"But many of us are discouraged and disheartened by seeing before us so many big 'ifs' in the way that we give up trying to gain the height toward which our eyes were once lifted. [Draw the wall, with the rocks obstructing the way; put in the letters 'I' and 'F,' and indicate the pathway. Your drawing will now resemble Fig. 19.]

"Some of us may say, 'IF I had not been born in such an obscure place or in such an obscure family, I might have been a great success.'

"Another might say, 'IF my father had only had the means to give me a lift at the right time, I might have been a great success.'

"Another might say, 'IF I had only had the chance to go to school when I was a boy, I might have obtained the education necessary to make me a great success.'

"One other might say, 'IF I could only work out my plans without meeting with the discouraging opposition of those who ought to help me and co-operate with me, I might be a great success.'

"Still another might say, 'IF I had only had the opportunities that other men have had, I might have been a great success.'

"And so we might stand and look with discouraged hearts at the 'ifs' before us and stop dead still.

"Well, now, let us look into this a little. Let us search the Scriptures and find a word of comfort. But search as we may, we find the word 'Success' there only once. Why only once? Probably because the Bible has a much bigger and better word, and that word is 'Life.' 'I am the Way, the Truth and the Life,' says the Master; and again,

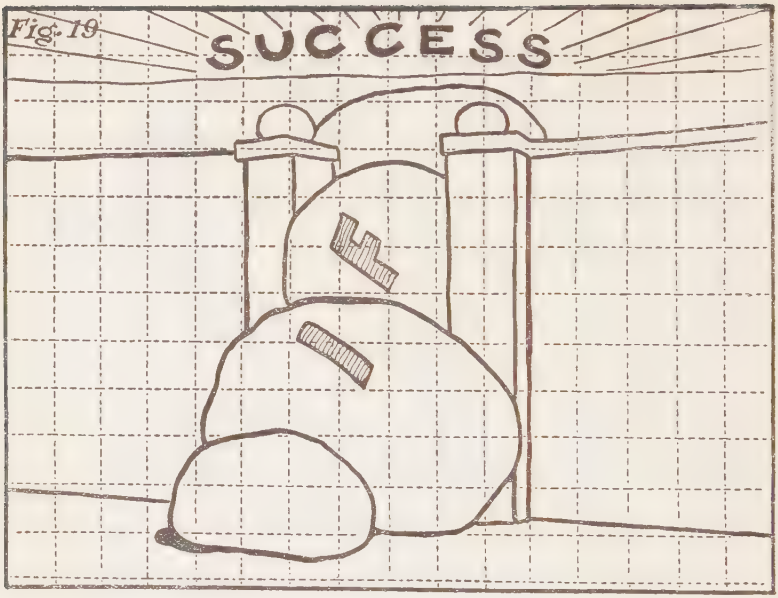


Fig. 19

Fig. 20

'I am the Resurrection and the Life.' This wonderful word was often on His lips. To Him, success was life. To live was all that earth could desire. To live was to see in these stones—[Indicate the stones in the drawing]—not stumbling-blocks but stepping-stones to success. [Add the letters 'L' and 'E,' completing the word 'Life.'] When you and I see the true life, then will all our 'ifs' depart.

"Abraham Lincoln was one who saw these stones before him. How did he look upon them?

"The obscurity of his birth was no 'if' to him—it was the foundation of his noble character.

"The poverty of his early years was no 'if' to him—it was the thing which caused him to appreciate every blessing of after life.

"The denial of his means to an education when a boy was no 'if' to him—it caused his maturer mind to hunger after learning, even in his later years.

"The bitter opposition which he met throughout his tempestuous political career was no 'if' to him—it softened his nature and drew him nearer to the God of love in whom he placed his trust.

"No one should envy him his opportunities, for he made every one of them himself, just as you or I may do.

"It would seem to me, as I look at the life of this great man, that the secret of his success lay in his determination to make every stumbling block a stepping stone. In order to do it, he held steadfastly to the hand of God, when, it seemed, all other friends had failed. It was then that he said, 'I do the best I know—the very best I can—and I mean to keep right on doing so until the end.'

"God has not yet given us wings to fly with, but He has given us feet to climb with, and if we use them for all they are worth, we can climb near enough to heaven's gate to step right in when the summons come.

"Boys and girls, men and women, the opportunity for success—for Life—is given to each one of us, just as truly as it was given to Abraham Lincoln. We could not have taken his place. Perhaps he could not have taken yours or mine. It is for each of us to work out his own success, just as he did."

THE FRUITS OF RICHES

—Humility
—Wealth

If the Love of Gold Controls the Life Naught but Poverty of Soul Can Result.

THE LESSON—That while wealth, honestly earned, may be a blessing, the life devoted to the getting of riches cannot hope for true happiness.

The Scriptures do not condemn the possession of riches, but they do have some strong things to say against the wrongful attainment of wealth and the harmful use of money. The talk here presented is designed to impress this thought. In outlining the drawing be sure to place the lettering exactly as shown in the design.

The Talk.

"The Bible has a good deal to say about rich people and poor people. Solomon, it seems, thought it best to be neither poor nor rich, for he wrote, 'Give me neither poverty nor riches,' and I believe that this sentiment would be that of most of us. At any rate, the richer he got, the farther he went from God. But we must have money—enough to meet the needs of our lives. We need it for the buying of our food, our clothing, our homes, our books and in a thousand other ways. But I hope that none of us will ever reach the point where the governing principle in our lives will be to get money for money's sake.

"Money-madness seems to be the dominant characteristic of many people. They appear to think that wealth will gain for them all that may be desired to make life happy. We might illustrate the thought by saying that they sow or plant their money and hope that it will bring forth a fruitage of the blessings for which they long. [Draw the bag of money, the earth line, the stalk of the plant and the outline of the foliage, all with black.] And what do the possessors of riches expect as a harvest in return for the sowing of their wealth? First, let us put down Pleasure. [Put in the word Pleasure, using red for the lettering.] And they expect to be leaders in smart society, so we will add to the list Social Prestige. [Add Social Prestige.] They expect their associates to be impressed with the evidence of luxury in their palatial homes and in all they have and do. So we will add Luxury to the list. [Add Luxury.] And through it all they think they will possess that degree of satisfaction and contentment which we call comfort, so we will add this to the list. [Add Comfort.] And, finally, let us add a word to indicate that element which the wealthy some-

Fig. 21

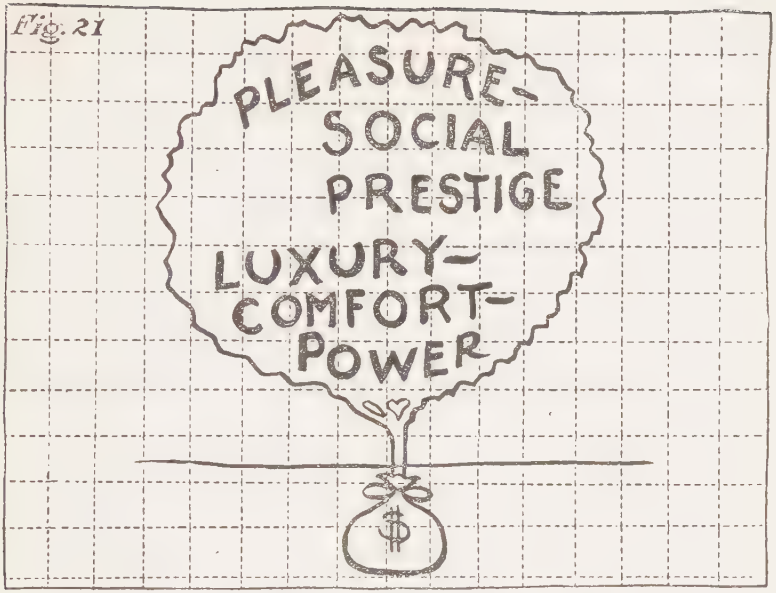
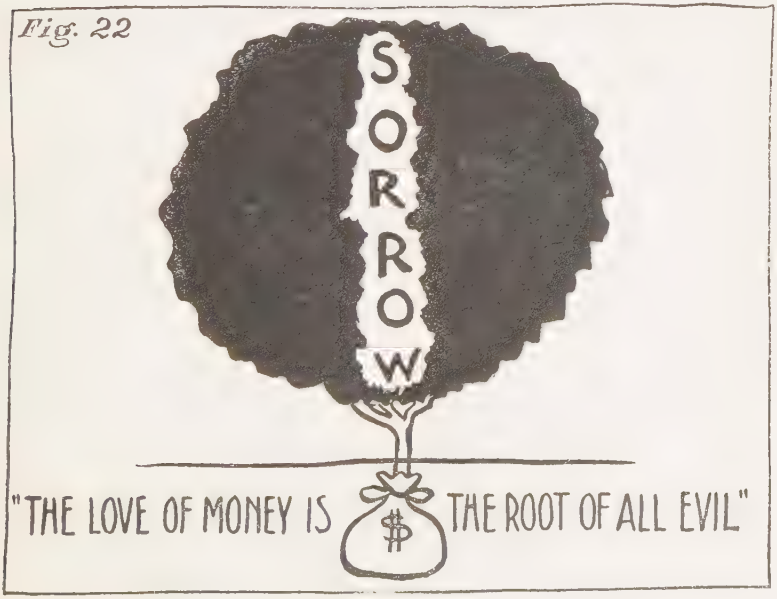

PLEASURE-
SOCIAL
PRESTIGE
LUXURY-
COMFORT-
POWER
$

Fig. 22


SORROW
"THE LOVE OF MONEY IS $ THE ROOT OF ALL EVIL"

times possess in a worldly sense, representing their ability to direct the happiness or unhappiness of those who are less fortunate in their possession of worldly goods. That word is Power. [Add Power, completing Fig. 21.]

"Here, then, is the picture of the result as longed for by the possessors of riches, whose lives are devoted to the attainment of things of this world alone.

"But, alas, how often are bright hopes shattered! 'He that maketh haste to be rich,' says Solomon, 'shall not be innocent.' A glance at the daily paper tells us how true it is that when the love of money takes possession of the heart, pleasure is driven out. How often, too, does the aspiring social leader find himself outrivalled in the foolish race, and social prestige vanishes. And with such experiences as these, the home of wealth loses the longed-for luxury, comfort and worldly power. And what has come to take the place of these which were only dreams? [With the broad side of the black crayon fill in solidly the portions of the foliage area, leaving only the word Sorrow. Add the words, "The love of money is the root of all evil," completing Fig. 22, which shows the root and the trunk of a tree that looks more like the tree of death than "The Tree of Life."]

"Such is too often the result of the love of money, which, as Paul tells us, 'is the root of all evil.' But, happily, there is another side to the matter. Many of the wealthy of the earth have blessed and are blessing mankind and in return are themselves blessed. In harmony with the thought, Dr. VanDyke says: 'I do not mean to say that the possession of much money is always a real barrier to real wealth of mind and heart. Nor would I maintain that all the poor of this world are rich in faith and heirs of the kingdom. And if some of the rich of this world (through the grace of Him with whom all things are possible) are also modest in their minds and ready to be pleased with unbought pleasures, they simply share in the best things which are provided for all.'

"None of us may ever be rich in earthly possessions, but even the strife after the money necessary for our actual needs may shut out our vision of the things of greater value. Let us always hold fast to that which is good, remembering always that a good name is rather to be chosen than great riches.

"Let us put out of our lives all envy, all jealousy, all desire for the artificial, and learn the lessons of humility, patience, confidence and good cheer which are all about us if we but turn our faces and our hearts toward them."

THE CHRIST-CHILD

—Christmas
—Giving

A Lesson From the Story of the Shepherds and the Wise Men.

THE LESSON—That the Light that was shed when the Christ-Child came to earth now brightens the farthest corners of the world.

Nothing is more beautiful and impressive than the story of the Christ-Child. It cannot be repeated too often, and it is essential at Christmas time.

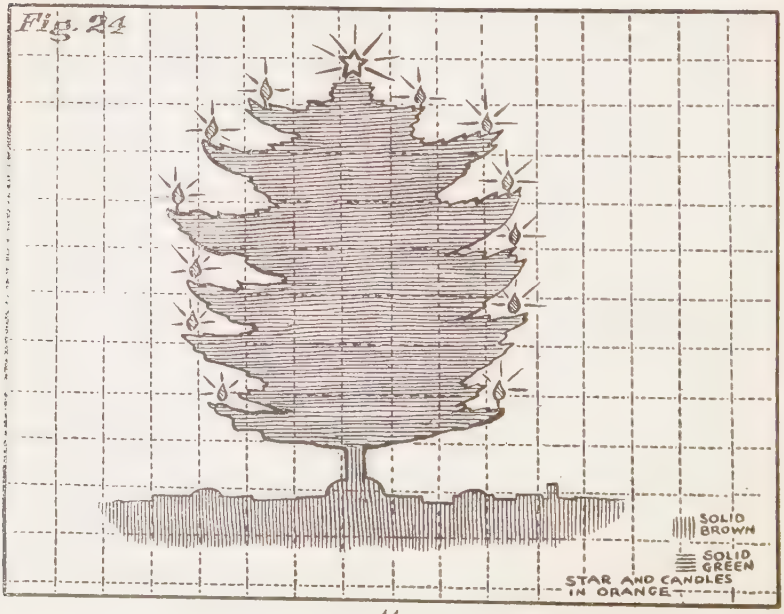
The Talk.

"Let us hear once more the wonderful story of the shepherds who played such a large part in the first Christmas. [Read Luke 2:8-18. When you reach the words, 'Let us now go even unto Bethlehem,' draw the lines representing the city, using brown crayon. On completing the reading of verse 18, continue the narrative by reading Matthew 2:1-2 and 2:9-11. When you reach the words, 'the star which they saw in the east went before them and stood over where the young child was,' draw the star, with its rays, in orange, completing Fig. 23. This ends the reading.]

"I wish we could picture to ourselves the scene in Bethlehem when Jesus was born. We are told that there was such an immense crowd there that Joseph and Mary could find no shelter in the inn, but we should know that this does not mean a hotel, for they had nothing of this kind in Bethlehem. Indeed, it would not have been required, because all that the thousands of visitors needed was the permission to sleep on the floor on their own mats which they brought with them. This is the custom even today. It was a sacred duty of every Jew to give shelter to his countrymen who were on a journey, so, instead of an inn, the real meaning is that there was no room for them in any house in Bethlehem. It is probable that the stable in which they sought refuge was a rough cave, such as are to be found in that neighborhood now. So, let us note at the beginning that Jesus, the Savior, was born amidst the most humble surroundings, and also that when the angels came to announce His birth, they did not choose to tell the good news first to the rich and the powerful, but brought the wonderful story to the humble shepherds who watched their flocks by night on the hillside. But it was not to stop there. No, God wanted the world to know that the kingdom of love which came with the birth of Jesus was for the high and the lowly alike. So, by the brilliant star He guided the wise men from the east to worship Him and place at His feet the precious jewels and costly gifts, which show that they were men of great wealth and wisdom.

Fig. 23

Fig. 24



"So, we see, the coming of Jesus was to bring a blessing to all men. It was to be a kingdom of love which would include the whole wide world, 'for God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.'

"Let us remember that God 'gave' His Son to the world—it was the first and greatest Christmas Gift. We can never repay Him for this marvelous expression of His love. All we can do is to endeavor every day of our lives to do good and thus give as best we can of the blessings which have come from Him.

"At Christmas time we seem to have no difficulty in showing kindness to those about us. The earth is filled with His spirit, so that in millions of churches and homes throughout the world today we find a reflection of the star of Bethlehem in the countless shining candles and glittering electric lights which adorn the Christmas trees. [Draw candle flames and rays in orange. Draw tree in green, and use brown to fill in the trunk and the foundation. This completes Fig. 24.]

"Yes, everywhere that we see the sparkling candles or little electric lights, let us think of them as reflecting the light of the star of Bethlehem, to guide us to Him, just as the wise men were guided to that humble manger-cradle in Bethlehem. Many there are, we know, who make merry at Christmas, while shutting Jesus out of their lives. They know not the blessing of the warmth of Christian love which He brought into the world, which is for them, if they will only accept it.

"But let us look at our own lives and see if we are reflecting the true spirit of Christmas. Some one has said that true Christmas *giving* is true Christmas *living*—living not merely at Christmas time in fellowship with all, but throughout the year, with no difference in days excepting that with their succession we may grow more and more humble and faithful—more like Him."

SEEDTIME AND HARVEST

—Sowing
—Reaping

"Whatsoever a Man Soweth, That Shall He Also Reap."

THE LESSON—That the happiness or the unhappiness of middle life and old age are the result of the thoughts and deeds of early life.

The teacher who can help the little children to avoid the entertainment of wrong thoughts and the teacher who can eliminate from the minds of the youth the belief that the "sowing of wild oats" is a harmless—perhaps necessary—touch of life, may feel that he has accomplished much. The teaching carries with it the necessity of supplanting wrong thoughts with right ones.

The Talk.

"Some of the great declarations of the Scriptures have become so familiar to us that we speak the words and lose much of their significance. One great truth which seems to have lost its power with many is that verse in the letter of Paul to the Galatians, in which he says, 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.'

"What does Paul mean? He means simply this, that your life and mine, like the life of the world of nature about us, has its seedtime and its time of harvest—that if the seedtime of our early life finds us planting good thoughts, kindly deeds and loving words, the harvest of the later life will be peace and blessedness; if the seedtime of life finds us sowing evil thoughts, bad deeds and ungodly words, the harvest will be remorse, bitterness and the suffering which must come from such a sowing.

"Everybody who lives fifty years or more has two looks at life; first, a forward look, and, last, a backward look. It is wise to plan in advance for the backward look by living so that the retrospect will be gratifying and satisfying and comforting, and not of a kind to bring mourning over wasted years and lost opportunities for doing good.

"Let us consider the lesson of nature for a moment. In the springtime the farmer plants the kernels of corn shelled from ears like this. [Draw the ear of corn, making first a solid yellow background for the ear and then putting in the fine lines with brown or black.] He has every reason to believe that when the harvest time comes he will reap a crop of many hundredfold, because each kernel is expected to send up a little green shoot, like this, and each stalk is capable of bearing

Fig. 25

Fig. 26

at least one ear of corn. [Quickly draw the ground line in brown and the corn shoot in green, completing Fig. 25.] And this shoot will grow larger and larger until the stalk is completed, and as time goes on and the harvest time comes, the corn will hang in generous ears thereon. [With broad sweeps of green, and, if you wish, a touch of brown, complete Fig. 26. This includes covering part of the ear with green to form the husk.] Note especially this fact, that the farmer, when he plants the seed, believes that God will send the summertime, when the corn will grow to its fullness, and also the autumn, when the harvest is ready. Just think what would happen if we had no summer or autumn—just the springtime. Do you not see that we would soon starve? We would plant the seed and there would be no harvest.

"Let us see how very much like this are our very own lives. We do not have a springtime and a summer and an autumn and a winter of life every year. No, we have but one of each during our lives, if we reach old age. Springtime is our childhood, summer is our young manhood and young womanhood, autumn is our middle age and winter comes when the hair is white and the footsteps faltering. The first part of a full life is the seedtime, and the latter half is the harvest-time. Some of us may think that we may, while we are young, form habits that are bad and expect to get rid of them before the harvest-time. Still others of us do not seem to find out very early in life that there is a seedtime and a harvest-time, and we realize it only after we have reached the harvest period, and then we cannot change the character of the seed we have to reap.

"But that which is true of the one who has sown the seeds of wrong in his younger years is just as true of him who has sown good seeds in his childhood and youth. There is no more comforting thought than that which comes with the assurance that God will send the rich harvest if we sow early in life the seeds of purity of living and the seeds of loving kindness.

"The wrong thoughts which try to crowd into our childhood and youth are like the weeds which threaten to destroy the good grain, and sometimes succeed. Let us watch them carefully and uproot them.

"The Christian welcomes the thought that there is to be a harvest-time. The sinner hates the thought; he would that his entire life be a seedtime; but it cannot be. The law of seedtime in life is just as firmly fixed as are the seedtime and harvest of nature. Let us learn the lesson. It means life or death to you and to me."

THE TWO FLAGS

—Rally Day
—War

Both of Them Inspire Us to the Best Living—An Illustration with Music.

THE LESSON—That the same spirit which brings success in war must animate the fighters against evil.

Rally Day, which is observed at the opening of the autumn activities of most schools, has become one of the greatest days of the Sunday School year. It should be made a glad occasion of reunion and resolution. This talk is unique, in that it combines music with the speaking and the drawing.

The Talk.

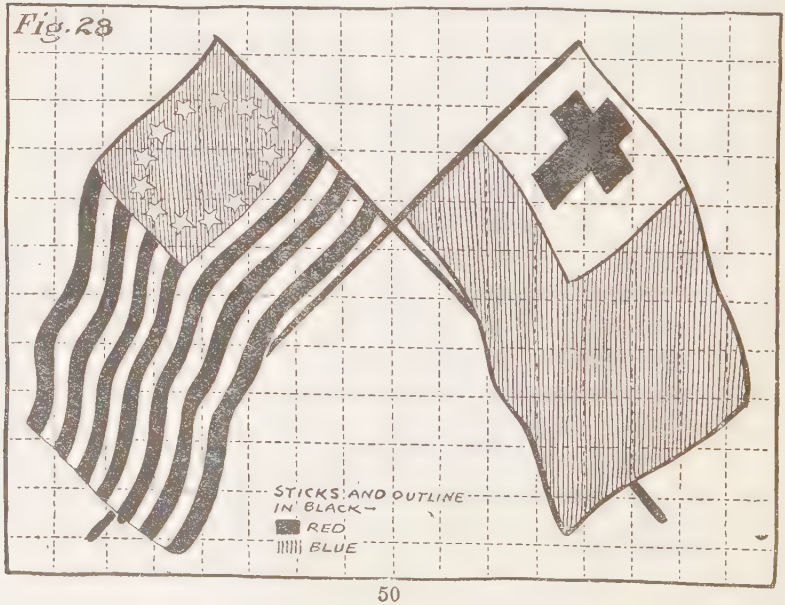
"It was fifty years ago, boys and girls, that the terrible war between the North and the South was in progress. On both sides the soldiers were bravely loyal to their cause, for the reason that each great army believed it was right; each side rallied round its flag—and loyalty was the thing most necessary. In most conflicts, as in the case of one nation fighting with another, it is only necessary to bring a war to a point where the weaker is convinced of the superior strength of its enemy. Then the war ends and the weaker is still a nation and has lost only that which was destroyed during the course of the struggle, together with that which may be demanded as concessions by the victorious army. Both nations retain their existence as before. It was not so with the struggle between the North and the South. Before this terrible war could end, it was necessary that one or the other of the fighting governments be wiped out entirely *as a nation*. Otherwise there could never have been any peace. This is what made the war one of the most terrible in the history of the world.

"It was a time when loyalty was demanded by both sides to the conflict, when men were summoned to rally round their flags. On the side of the North the soldiers bravely gathered in hosts of hundreds of thousands around this flag, which is now beloved throughout our reunited states (while the South was just as true and brave and sincere in the belief that they were right, in their convictions, and for which they fought).

[As you draw the United States flag, in red, white and blue, Fig. 27, have the school sing "The Red, White and Blue," or have the song sung as a solo or played by orchestra, pianist or organist. This makes a very effective feature, as some time is required to draw the flag. Be careful to construct the flag properly. To save time, use only thirteen stars.]

Fig. 27

Fig. 28



"Why did the boys in blue rally round this flag? It was not because of its beauty, even though we think it the handsomest flag in all the world; it was not because it was made of valuable materials. No —it was because it stood for something—for liberty, for unity. And they knew that in order to uphold the principles for which it stood they must cling together and fight manfully. Each might fight bravely by himself, but disaster would come unless they worked together and in harmony.

"We, today, are like the boys in blue in the dark days of the war. We, too, have a flag which we love dearly—the banner of the cross.

[While you draw the conquest flag, use the song "The Banner of the Cross" in the same manner as before. When completed your drawing will resemble Fig. 28. Use blue for the body of the flag and red for the cross.]

"This is the banner round which our school rallies today. We have come together once more to strengthen our army of boys and girls to fight against wrong. And our littlest fighters are the best fighters we have. Why? Because it is a warfare that never ends and the little ones have many more years in which to fight than the older ones have. And, strangest of all, the weapons most effective are kindness, love, prayer and steadfastness—these will drive away the great enemy of us all—sin. The boys in blue rallied around their flag because it represents our country, the land we love so well. We rally around this flag because it represents everything that is best here on earth and in heaven. Let us be loyal to these two beautiful banners. We cannot be true to one without being true to the other.

"Let us make this school year the best we ever knew. We can do it if we will be true to everything for which these two flags stand—the red for love, the white for purity and the blue for loyalty."

[It is suggested that the pupils be presented with small American and conquest flags as souvenirs. These are inexpensive and may be procured from Sunday school supply houses. Celluloid buttons, displaying the two flags, would be acceptable souvenirs of the day.]

THE CROSS

—Salvation
—Repentance

An Illustration Which Has Inspired Many to Hopefulness and Victory.

THE LESSON—That a complete surrender to Christ is the only successful way to purify a sinful life.

This illustration, in varied form, has been used by speakers for many years. It is here given, however, in a new presentation, with a hope that the revision may be helpful to others in spreading its usefulness. If paper is used, attach several thicknesses to your drawing board and provide yourself with a sharp penknife. If used as a blackboard illustration, an eraser will be needed.

The Talk.

"It is a good deal safer, boys, for you to walk the streets with your thumb in your mouth than with a cigarette there. The thumb can't hurt you, but the cigarette is bound to. I heard, once upon a time, of a young man who lived in a good home—maybe just as good as yours—who fell into the cigarette habit. I can't understand why a boy, when he knows what a terrible thing the cigarette habit is, will not leave the thing alone. But, like some whom you may know, this boy failed to heed the many warnings and, before he was aware of it, the deadly habit had him firmly in its grasp. I will ask one of the boys to please spell the word 'Habit' for me. [As each letter is repeated put it down on the drawing sheet. If you have previously outlined the entire picture, the location of the cross will determine the location of the letter T, in the center, as the T is later changed into a cross. Place the other four letters in proper relation to the letter T, completing Fig. 29.]

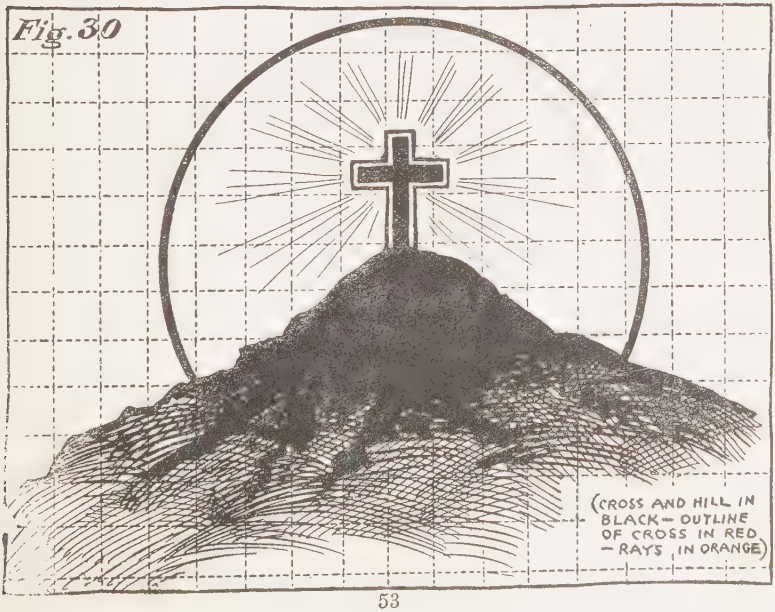
"Now, then—one day this young man awoke to the fact that he must rid himself of his terrible habit if he would amount to anything in the world. He was working in a distant city, and there, alone, how do you suppose he started in to get rid of his habit? He did it this way: He made up his mind to wipe it out gradually by cutting down the number of cigarettes which he smoked each day. So he started in. The first day he smoked two less than he did the day before—cut out some, you see. [With your penknife cut out the letter H and throw it away.] You will observe that although he cut out some of his habit, he had A BIT left. The next day he did the same thing, by cutting out two more. [Cut away the letter A.] Although he had a BIT of the habit left, he felt somewhat encouraged and declared to himself

Fig. 29

HABIT

(CUT ON DOTTED LINES)

Fig. 30



that he could cut it all out if he kept at it. But he didn't know how hard it would be to 'keep at it.' The next day he cut out a little more [Cut away the letter B], but the desire to smoke the deadly cigarette was still strong. He was inclined to give up in discouragement, for he had now found that cutting *out* wasn't cutting *off* and that he still had IT. Not until now did he feel his helplessness, for the habit was still strong upon him. He needed a friend—a friend who could help him in his earnest wish to become once more true and pure. And a friend came. It was one who knew Christ and His power to save everyone who turns to Him for help. Clearly this friend revealed to him the truth, that if he would master his habit he must master himself. Boldly he took the glad step, and, like all humble followers of Jesus, he gave himself into His loving care, to guide and to direct his life. With this step came active work for Christ, and it was then that the letter I was removed [Cut out the I] and a new vision burst on his sight, for the last remnant of his enemy faded away in the transformation of his life to Christian service. [Give the T a touch with black, converting it into a cross; then continue the drawing to complete Fig. 30. Use black for the hill and circle; outline the cross in red; use orange in broad strokes for the rays emanating from the cross.]

"This was the vision. It can come to every boy and girl. It has come to countless thousands. To this boy of whom we speak it came to save him from failure and death. No longer did the dread habit control him. The battle was won, not by his own strength, but through Christ, who strengthened him. Such strength will be yours every time you need it to help and to keep you.

"And let us think for a moment of the great service of the friend who led this young man to see the vision. Are we a friend to those who need us? 'Brethren,' says Paul, 'if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens.'

"May we ever be ready to lend a helping hand."

EASTER LILIES

—Easter
—Resurrection

Their Introduction into America has Spread Perfume and Beauty Everywhere.

THE LESSON—That, like the lily, Christ gave up His life that His followers should multiply in the earth.

It is difficult, as teachers of children are aware, to impart the significance of Easter to those who are too young to be acquainted with death and the hope of a resurrection. Many teachers find it best to confine the thought to the phenomena of nature as revealed in plant life and to make such applications to the spiritual as conditions seem to permit. Easter is the most precious day of the year, for without it there would be no Christmas, because Christmas is celebrated only as the birthday of Him who arose from the dead. Without it, the world would be in the darkness of despair and disappointment which possessed the disciples as they turned from the cross to resume their former occupations or to hide themselves from the taunts of their tormentors. Hence, we must make the best possible use of it. This illustration possesses no new thought; in fact, there is nothing new except as we put into it the newness of our own enthusiasm and earnestness.

The Talk.

"On this beautiful Easter morning I want to tell you of a lady who has done a good deal to help us enjoy this day. But for her, I believe, we would not have had any of these lovely lilies which represent the purity of the life of the risen Savior. I do not know the name of this lady. But I do know that one day she stepped from a steamer at a wharf in her home city of Philadelphia, and that she had been on a visit to the Bermuda Islands, which are six hundred miles out in the Atlantic Ocean. Perhaps you know that the Bermuda Islands are noted as the place where they raise very large onions, which are imported to the United States. An onion, you know, is a bulb. Well, this lady carried with her two bulbs. They weren't Bermuda onions, either, as they were too small for that. She took these two bulbs to a friend who was a florist and asked him to plant them. [Draw the bulb in black, Fig. 31.] This was in the year 1875. The bulbs soon sent up strong green shoots and after a while blossomed as beautifully in their strange surroundings as they would have done in their former home. [Complete the drawing of the lily stalk in green; also the lilies, using fine black lines as outlines.] To us these beautiful

Fig. 31

Fig. 32

flowers seem like old friends, because we have known them so long, but these Easter lilies, blossoming in Philadelphia, were the first to spread their sweet perfume in this country.

"Before that time, there was a lily known as the Easter lily, but whose right name is the lilium candidum or Madonna lily. This latter name comes from the fact that in one of the paintings of the Madonna she holds one of these lilies in her hand. It, also, is pure white, and similar in form to the Easter lily of today except that it is more bell-shaped.

"During the first four years, these two bulbs in Philadelphia produced one hundred new bulbs. But what had become of the original bulbs? Ah, don't you know that when the bulb produces new bulbs the original bulb dies? Yes, when the new bulbs form at the sides of the old bulb, the one which gave them life perishes—in fact, the first bulb gives up its life that the others may live. [Draw the outer bulbs as in Fig. 32.] And while it does so, it spreads the perfume and the beauty of its flowers to delight everyone who sees them.

"From these first bulbs brought to America has come much of the beauty which is now so widespread at Easter time. The earth is full of the perfume of the Easter lily today.

"How typical is this little illustration of the Savior whose resurrection we celebrate today. While He was on the earth, the beauty of his life brightened everyone, and all that time He knew that He must give up his life that we might live.

"How typical also of our lives may this Easter lily be. What seems more lifeless than the bulb of a lily? Plant it, bury it, and lo! it is resurrected into a thing of wondrous beauty. That which seemed like its tomb has proven to be the gateway into true life. Thus our faith gives us the blessed assurance, with Paul, that 'if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'"

THE WOUNDED TREE —Steadfastness —Constancy

It Tells the Story of Courage and Patience that Approaches the Sublime.

THE LESSON—That steadfastness in the right not only keeps the life upright but it restores the repentant one to righteousness.

Each one of us needs the quality called steadfastness—not the obstinacy which denies us the right to judge fairly every condition about us, not the bigotry which prevents us from a charitable consideration of the views of other people—but the steady adherence to positive Christian principles which keep us constant in our faith and unwavering in our hold on heavenly virtues.

The Talk.

"Today, we are going to talk about steadfastness. And what does it mean to be steadfast? It means that with God's love to protect us agaist every temptation, we shall never willingly do anything to grieve Him. A life ruled by this power may grow to be so truly in harmony with the spirit of the Master that even though the waves of trouble dash wildly against it, it will continue to stand firmly, because it knows that 'Jehovah will give grace and glory and no good thing will He withhold from them that walk uprightly.'

"We shall turn to Nature for our object lesson today. We might select the mighty oak, 'the king of the trees,' to represent the stalwart Christian life which not only withstands the storms, but which, as it strives against the winds, sends its mighty roots ever deeper into the earth; and we might choose as the type of the weak and sinful life the bay tree which does not send its roots deep into the earth and which is in danger of being torn away by every passing storm. But we shall look not at these but at two other trees which are described by Julia Ellen Rogers in her beautiful book, 'Among the Trees.' Says this author, 'There is something almost sublime in the patience and courage of plants!' Doesn't that sound strange? The idea of claiming that plants are courageous and patient! But the writer goes on to prove her words. One tree of which she writes was thrown prostrate upon the ground, crushed down by another tree which fell upon it. There it lay, with some of its roots torn loose from the earth and drying in the heat of the sun. It was left there in the forest to die. [As you speak, draw Step A of Fig. 33.] The writer tells also of a small poplar tree which grew on the sloping side of a mountain. One

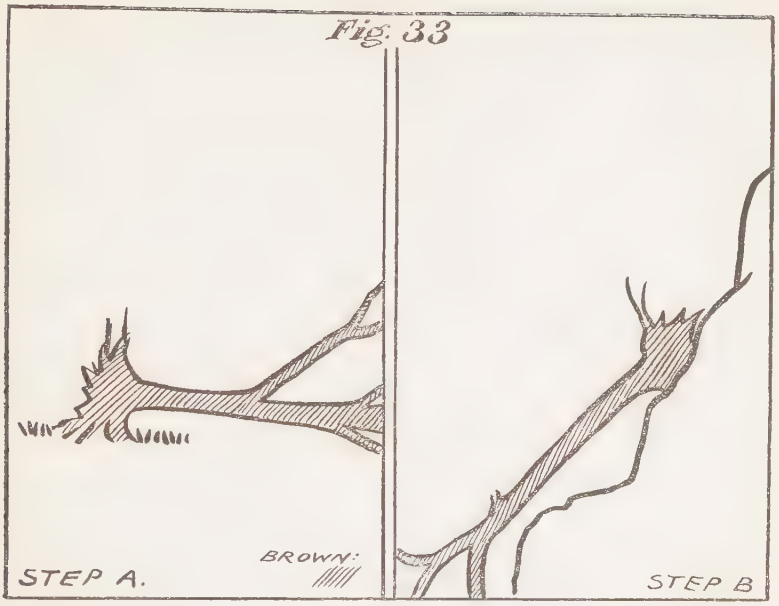


Fig. 33
BROWN:
STEP A.
STEP B

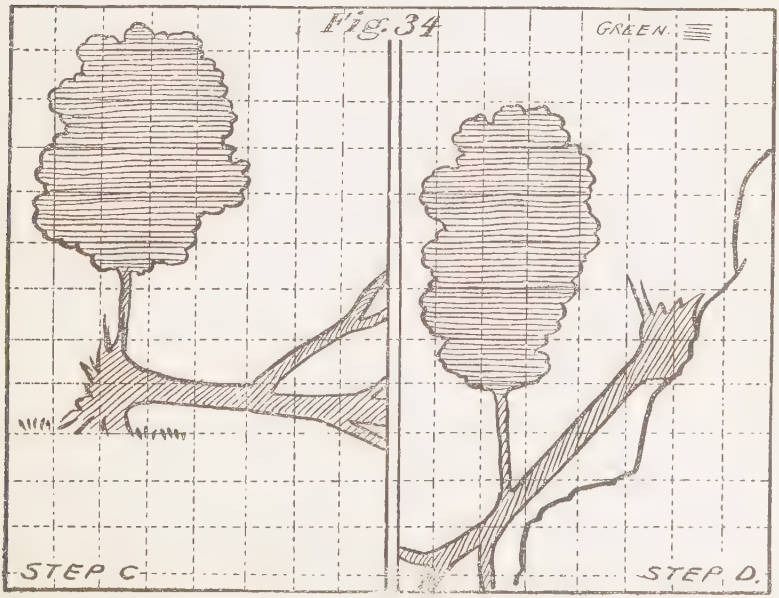


Fig. 34
GREEN.
STEP C.
STEP D.

day, when there was a heavy landslide, the rush of boulders and earth tore the tree from its place and carried it a considerable distance down the side of the mountain. When it stopped sliding, it was left with its top downward, while its roots were lifted toward the sky. [Draw Step B of Fig. 33.] In the rush of the earth, a quantity of soil was spread over a part of the roots. If anyone had seen the tree then, he would have declared that it must surely die.

"But let us turn again to the book. The writer says, 'A tree thrown down may die of its wounds, but if it does not die it seeks to assume an erect position. As long as there is life, there is inspiration,' and, we might add, a reaching upward! Do you get the idea? Even if a tree is thrown down, wounded near to its death, *it tries its best to rise, to rise again—to stand upright!* This truth is shown by what these two trees did. This first one sent an entirely new tree straight up from the roots, while the old part lay on the ground dead. [Add lines to complete Step C of Fig. 34.] This second one was so determined to grow that it sent out a little sprout and started it to climb straight upward toward the sky; it developed into a strong tree. [Draw lines to complete Step D of Fig. 34; this finishes the drawing.]

"What a splendid lesson there is for us in these true stories from the forest and the mountain. Perhaps, in our weakness, we have not lived as closely to the Master as we should have done, and have become prostrated by our temptations. But there is one mighty to save. It is for us to reach upward in thought, in word and deed. Then will come the sunshine of his loving kindness to give us strength to rise toward Him. The tree, wounded and cast down, can never return to its first condition, but it does its best to rise. We, if we be prostrated by sin, can never rise to be as perfect as we would have been if we had shunned the evil thing; but in humility and service we may rise to receive the Master's 'Well done,' and we may be assured of His tender care if we do our best.

"Let us ever keep our thoughts on Him who 'is able to succor them that are tempted.'"

A FIRM FOUNDATION — Lincoln's Birthday —Fortitude

The Secret of Lincoln's Steadfastness in the Midst of Tremendous Trials.

THE LESSON—That the Bible teaching of childhood fortifies manhood.

If it is not your custom to observe Lincoln's birthday, you will find this illustration valuable for Mother's day and other occasions.

The Talk.

"Probably no public man in America has ever been so severely assailed, so mercilessly scourged through the public press, as was Abraham Lincoln. Yet, through it all, while thousands were dying on the field of battle, while pestilence and want stalked through the states, and while the finger of hatred and scorn was pointed at him as the man who had brought devastation and death upon the nation, he stood steadfast, with a firm, unimpassioned face, never swerving an inch from the path of right and duty. Warring factions all about him, who tried in many ways to sidetrack him, failed in every attempt. To them he said, 'Let us have faith that right makes might, and in that faith let us do our duty as we understand it.'

"In his memorable second inaugural address, he said, 'With malice toward none, with charity to all, with firmness in the right, as God gives us to see the right, let us finish the work.'

"In those tumultuous times, he often seemed to stand almost alone, like a lighthouse away out from the rock-bound coast, lashed by the fierce waves, driven by furious winds. [Draw the lighthouse in brown and the waves in blue, completing Fig. 35.]

"But the fiercest storms never moved our human lighthouse! Nor did the light which was to finally guide the Ship of State into a safe and peaceful harbor fail to send out its clear, pure rays.

"The lighthouse which we have drawn must stand upon a firm and solid foundation to endure the force of the storm. Abraham Lincoln must have stood upon a firm and solid foundation in order to endure the fierce storms of the darkest years of the nation's history. Let us see what this foundation was made of.

"We must go away back to the early days of his life until we come, in 1816, to a little cabin in Gentryville, Indiana—a one-room log cabin with a dirt floor and with no glass in the windows. Here lived Thomas Lincoln and his wife and two children, Sarah, aged ten years, and Abraham, eight years old. They had recently come from Kentucky.

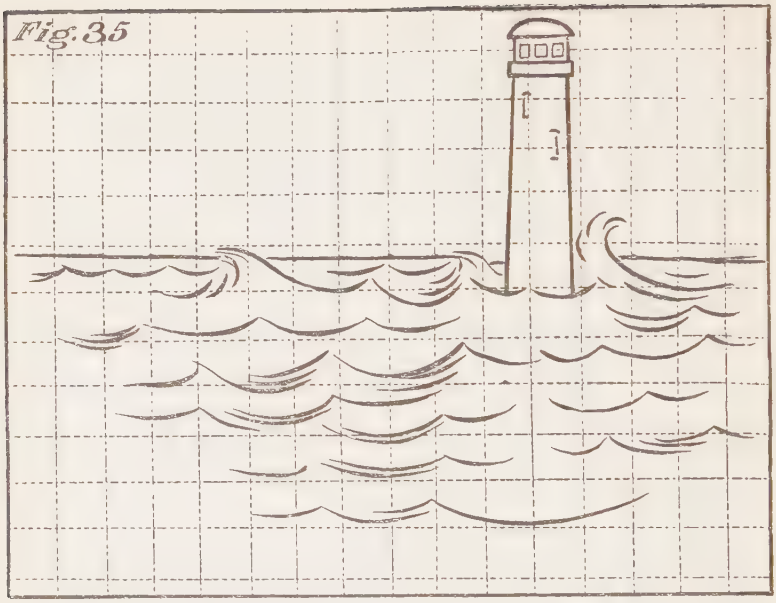


Fig. 35

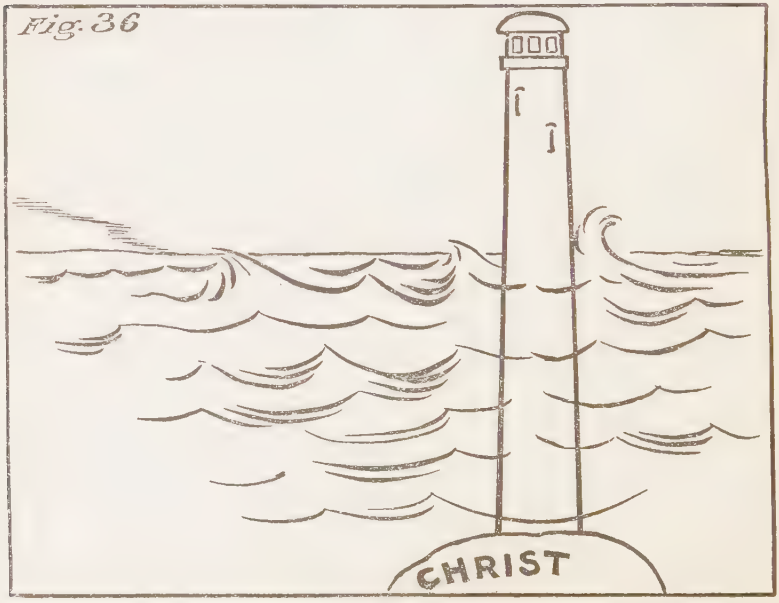


Fig. 36
CHRIST

"Although Thomas Lincoln could neither read nor write, the mother taught her children to read the one book which they had, a Bible. The sweetness of the character of this gentle mother was reflected in the lives of her children. For three or four months, Abraham managed to attend the rude school of the neighborhood. He soon learned to know much of the Bible by heart. When he was ten years of age, the greatest calamity of his life occurred; his mother, always frail and delicate, passed from earth. Abraham Lincoln never recovered from the shock. The rude casket was placed in a grave near the cabin. Nine months after that sad day, Parson Elkins, whom the family had known in Kentucky, answered the repeated appeal of Abraham to come one hundred miles on horseback to preach a funeral sermon at the grave of Mrs. Lincoln.

"Many years afterward, when the cares of state weighed heavily upon him, President Lincoln spoke the words which tell us the secret of his wonderful calmness and steadfastness. Listen to them: 'All that I am and all that I hope to be, I owe to my mother. Blessings on her memory!'

"Do you understand, boys and girls, that it was the thing which this mother put into the life of her boy that made him a great and a good man? Do you now understand what Paul meant when he said that there is no other foundation on which to build your life 'than that is laid, which is Jesus Christ?'

"Let us, then place the word, Christ, upon this rock, the unseen foundation upon which this great life stood so steadfastly. I leave with you the picture as a memory of the secret of a wonderful life. [Draw lines of rock and lower portion of the lighthouse; add the word 'Christ," completing Fig. 36.]

THE BLESSEDNESS OF WORK —Labor —Diligence

The Truly Happy Life Is the One Filled With Honest Employment.

THE LESSON—That in childhood and youth we should train ourselves to work.

Work is the keynote of the successful life. "An idle brain is the devil's workshop." The talk is designed to catch the attention with a smile and then give an opportunity to present some valuable thoughts in the matter of diligence and the fulfillment of life's mission through honorable employment of the mind and the hands.

The Talk.

"Very often we read some very curious things. The manufacturer of one of the well-known breakfast foods, has placed this strange statement on the outside of each of the packages: 'Tell me what you eat and I will tell you what you are.' It seems impossible to do this, and the writer of the words probably had an entirely different way of explaining how he would do it from the way we will demonstrate it here on the drawing paper today. Let us suppose that we make the statement that we can tell what a man is if we know what he eats. All right, then, here is a case: There is a certain man who eats three meals a day out of a dish shaped something like this: [Draw lines representing Step 1 of Fig. 37.]

"And then, let us suppose that the food he eats is heaped up like this: [Add lines to change the drawing to Step 2.]

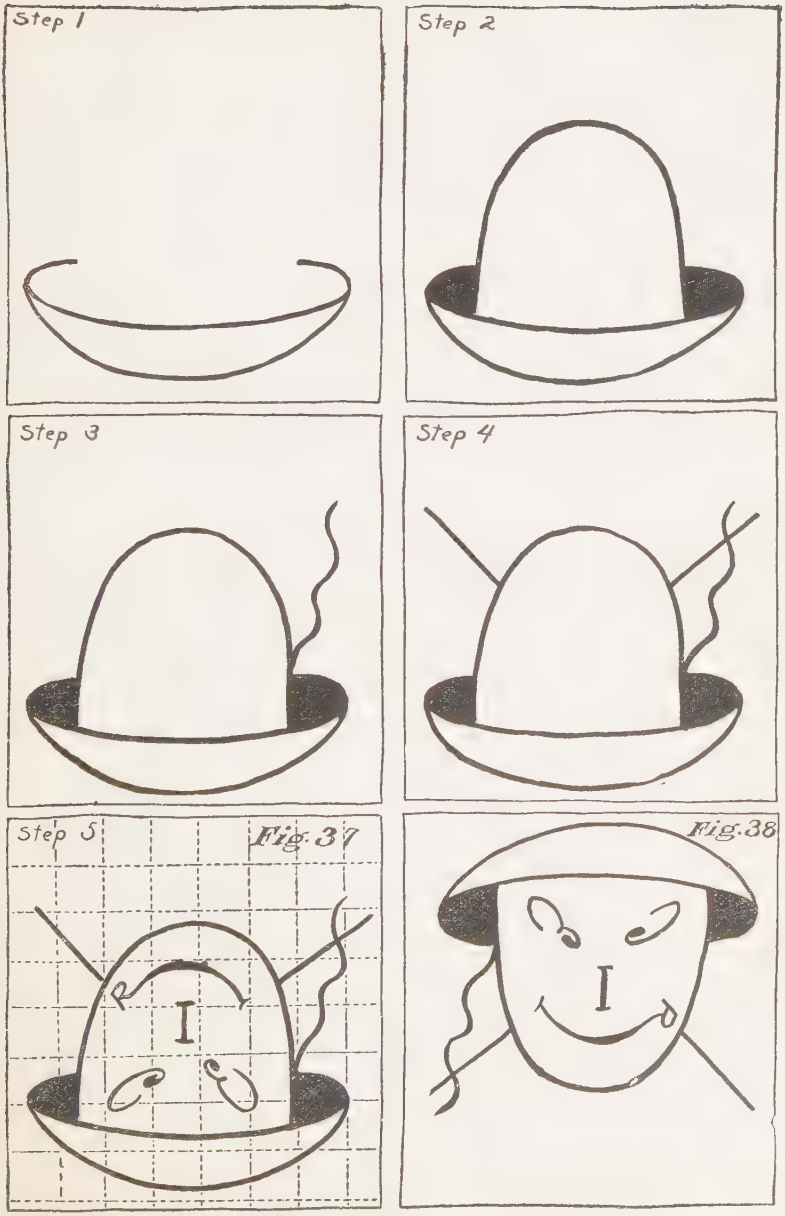
"Now, what do you think this food is? Ice cream? Ah, no, because when I tell you that this is steam rising from the food you will know it isn't ice cream: [Add lines to change the drawing to Step 3.]

"But you will begin to see what it is when I tell you that these two lines represent chopsticks: [Add lines to change the drawing to Step 5.] What is it? Rice? Yes, it is rice, and we will label it in this way. [Add the letters, to change the drawing to Step 5.]

"And now, having found out what the man eats, let us see if we can find out who he is. [Remove the sheet from the drawing board, hold it up and turn it over, exposing Fig. 38 to the audience. With the attention thus centered upon your work, the boys and girls will listen with eagerness to whatever else you may have for them.]

"And so, I tell you of another thing that we can do.

"Listen! Tell me what a boy thinks about, and I will tell you what kind of a man he will grow up to be.


Step 1
Step 2
Step 3
Step 4
Step 5
Fig. 37
Fig. 38

"The man who swears, thought of bad things and used bad words when he was a boy. The man who is a thief thought about dishonest things when he was a boy. The man who is happy and who finds it his delight to do good, formed the habit of thinking and doing good things when he was a boy. The man who loves his work learned to like to work when he was a boy.

"And it is work that I want to speak about today.

"There is no place in the world for a lazy boy or girl. Nobody wants them. Boys who hate to work are the kind that loaf around poolrooms and pollute the air with vile cigarette smoke and language which bespeaks an empty mind and a corrupt heart.

"As Jesus is our great example in every way, He stands out strongly as our example of how a workman should delight in his employment. We should first find the thing which God intends that we shall do, for we are all fitted to do some things better than others, and we should then put forth our best efforts to learn to do that one thing as well as we can. We must center our thoughts upon the things we want to do. Life will then become a delight, because the world is always crying for workers who know how to do their work. The other kind is always to be found but never wanted. The demand is for the ones who know how. It is a significant fact that the first recorded words of Jesus Christ are, 'Wist ye not that I must be about my father's business?' This makes of Jesus a *business boy*, and it was God's work he began so soon.

"Gladstone, an inspiring example of the true workman, says, 'The thrift of time will repay in after life with usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.'

"The happiest people in the world are those who are busy at something worth while, and the most miserable are those who are in idleness for lack of ambition or else are engaged in work which they themselves loathe because of its baseness."

THE DOORWAY

—Easter
—Death

The Resurrection of Christ the Hope of the World—An Easter Thought.

THE LESSON—That death is but the doorway between the earthly life and the heavenly life of the believer.

There is no new thought or theory concerning the dead in Christ. The most profound thinkers of the ages consider death as the entrance to a future life. The illustration here presented has been employed in various forms, but is given with the hope that it may, at Easter, help someone to a clearer conception of the reward which awaits the faithful.

The Talk.

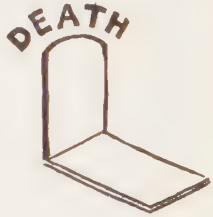
"James Russell Lowell, dwelling upon the darkness of the cloud of sorrow which death brings into the home, wrote:

" 'Console, if you will, I can bear it,
'Tis a well-meant alms of breath;
But not all the preaching since Adam
Has made Death other than Death!'

"How true! And God intended it should be so. Surely, it is His desire that we should love to live in the earth which He has given us. Surely, it is His desire that we should love those who are about us, and that we should mourn when the earthly parting comes. And yet, 'it is impossible,' as Jonathan Swift has said, 'that anything so natural, so necessary and so universal as death should ever have been designed by Providence as an evil to mankind.' With this thought, we may lift our faces once more, and as we dry our tears, forget the problems, the sorrows and the triumphs of earth as we ask ourselves the question, 'What shall *we* be in the coming ages? Compared with this question, all others sink into insignificance. Science, discovery, commercial achievement, social problems, the rise and fall of nations —all come to us and claim attention, but we brush them aside as we repeat, with passionate earnestness: What shall *we* be—*we, ourselves* —in the coming time?

"No matter how long we ask the question, no matter how earnestly we seek the solution, we shall not be satisfied with an answer, for God has not intended that we should know. The Apostle John, 'whom Jesus loved,' admits that 'it doth not yet appear what we shall be.'

Fig. 39



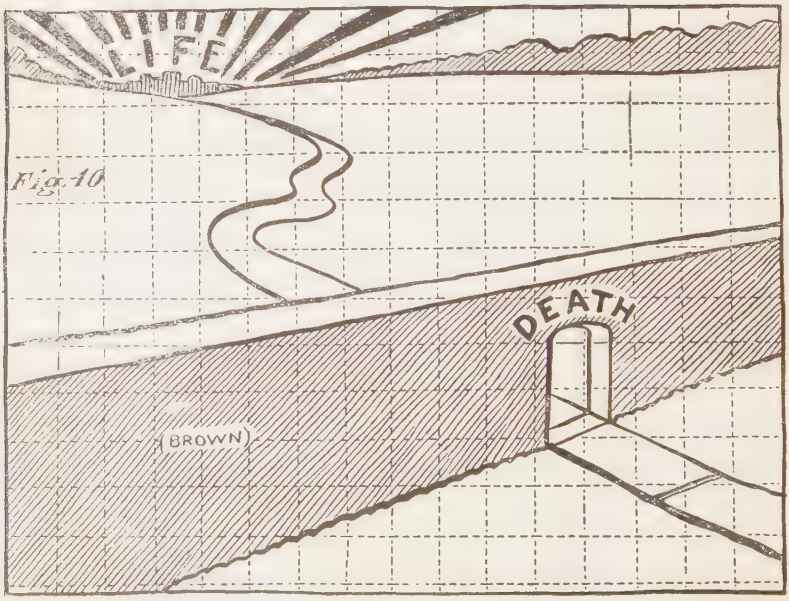


Fig. 40

"Does it mean, then, that we should look ahead, and see nothing before us but the grave—the end of all? [Draw the grave, the headstone, and the word, "Death," with black, completing Fig. 39.]

"Perhaps the disciples, their hearts bowed down with grief and disappointment, held this thought as they saw the tomb of Joseph of Arimathea sealed upon the body of their beloved Master. But three days pass, and lo!—all is changed! The stone is rolled away and Christ has risen! How the message spreads! He is with them once again, and blessed days they are! But it is not for long, for heaven receives Him from their sight. Clearly, then, came to them again His words, 'I go to prepare a place for you, that where I am ye may be also.' What! They, too? Yes, for did he not say, also, 'Marvel not at this, for the hour is coming, in which all that are in their graves shall hear His voice and come forth; they that have done good, unto the resurrection of life.'

"Today, there comes to us anew the revelation of the truth which came to the disciples on that wonderful resurrection morn. True, it may be that our pathway may lead more quickly than we think to this place which we call the grave. [Draw pathway to the grave.] True, there is a wall between human vision and the mysterious beyond. [Draw the wall.] But true, also, and gloriously true, is it that the grave opens to us the mysteries beyond the wall. [Draw line to change headstone to door]—while the pathway leads to—what? We can only suggest it here, with a few feeble lines. [Draw distant city, in red, using orange for rays of light. Add the word "Life," completing Fig. 40.]

"Someone has said that the night of life is the dawn of peace. Browning says that 'you never know what life means till you die.' Another has said, 'The dead are glad in heaven; the living 'tis that weep.' And all, though they point to the pathway beyond the wall as that toward which we should push forward, are firm in the knowledge that the earthly pathway of peace and love is more essential than this, for without it we cannot reach the other. 'There is but one way to get ready for immortality,' says VanDyke, 'and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.' And I know it is our prayer that we may do this in the fullness of the meaning of the words."

THE PUZZLE PICTURE

—God's Love
—Nature

When We Have Solved It, Let Us Learn to Find God in All His Works of Nature.

THE LESSON—That we shall find the loving presence of God everywhere in nature, if we but seek Him.

This illustration, dealing with a popular pastime, points to a great lesson, the fact that God is to be found in all our natural surroundings, if we but seek for Him in the same manner that we endeavor to find the unseen in other ways.

The Talk.

"How many of the boys and girls are fond of puzzle pictures? Hold up your hands. Ah, I thought so. I believe nearly everyone likes puzzles; we are attracted to many things which possess an element of mystery. So I am going to draw a little puzzle landscape today and see if we can get a lesson from it. [Draw the landscape, naming the objects as you complete them—the tree, the land, the water, the distant foliage, and so on, finishing Fig. 41. This completes the drawing for the entire talk.]

"Here is the story: A farmer, living near this spot, came down to the shore of the lake, untied his boat from its fastening, and rowed out onto the lake to fish. With the approach of dinner-time, the farmer's son came down to the shore to call his father to dinner. It seems that the father had rowed so far away that he could not hear the lad's voice, so the boy is still waiting here for him. Can you see the boy? Ah, yes, here he is. [Remove the sheet from the drawing board, reverse it, and hold it up for the inspection of the school, Fig. 42. After all have discovered the face of the boy, do not return the sheet to the drawing board, but lay it on the floor or elsewhere out of sight, as it has served its purpose and should not be allowed to detract from the attention needed for the remainder of the talk.]

"Yes, it is interesting to study puzzle pictures to discover in them the persons and objects which we may not see at the beginning. But I wonder how many of us do a similar thing when we see the real woods, the real lake and the real flowers? As in the picture, the boy's face was made by the outline of the tree and the shrubbery, and the hair was shown by the shading of the grass, so also may we find great hidden truths in nature all about us. The poet Bryant, in Thanatopsis says that

Fig. 41

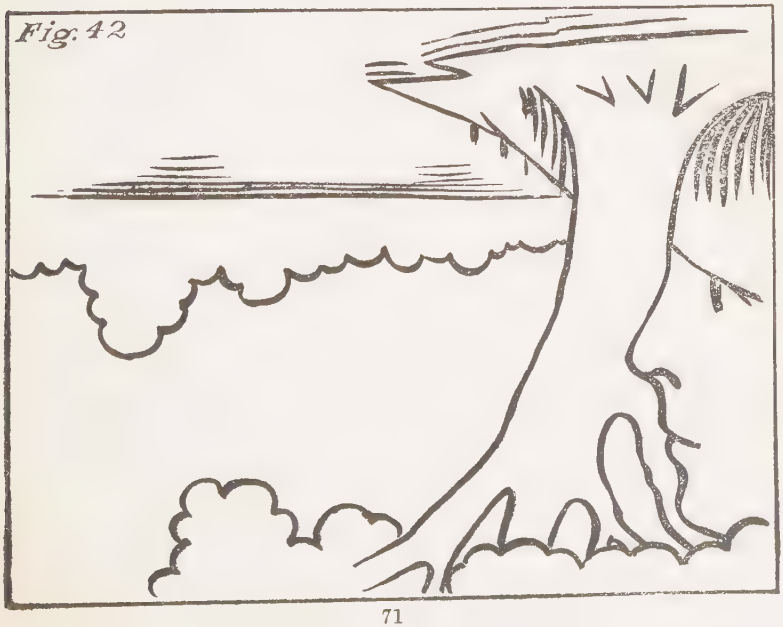


Fig. 42

" 'To him, who in the love of nature holds
Communion with her visible forms she speaks
A various language.'

"And Shakespeare tells of finding 'tongues in trees, books in running brooks, sermons in stones, and good in everything.'

"Greatest of all is the fact that God is there. Every tree, every bush, every blade of grass, every flower, speaks of His presence—of His love and care for us. Dr. Van Dyke, in many beautiful passages pleads with us to turn our thoughts from the things which make us unhappy—the wild rush for fame and fortune, for the attainment of that which disappoints and discourages—to the quietness expressed by nature. In his book, 'The Ruling Passion,' we find this beautiful sentiment: 'It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon the things that bring you quietness and confidence and good cheer. A friend made is better than an enemy punished. There is more God in the peaceful beauty of this little wood-violet than in all the angry disputation of the sects. We are nearer heaven when we listen to the birds than when we quarrel with our fellow-men. I am sure that none can enter into the spirit of Christ, His evangel, save those who willingly follow His invitation when He says, 'Come ye yourselves apart in a lonely place and rest awhile.'

"It is a most beautiful thought. Let us ponder it in our hearts. Let us seek to find God and His goodness to us in everything that He has placed about us. Many a man who says he has not found God in nature has failed to see the blessings which have come to him—which are his every moment of his life. The fruit, the flowers, the grains—everything that supplies him with the necessities of life and earthly happiness come from the hand of God. Let us feel that *all nature is a sort of puzzle picture*, and that by looking, looking, looking, we can find God in everything. And in finding Him, let us learn from nature the lessons of humility, of sacrifice, of joy and good cheer; for it is for this that God has given us these blessings. It is only when we thus seek Him that we may look 'through nature up to nature's God.' "

THE HEART OF THE TROUBLE —Temperance Day —Sobriety

A Temperance Talk in Acrostic—One Great Evil Power—Beware!

THE LESSON—That the deadly drink evil appears to its victims in the most alluring and deceptive form.

The following talk necessitates the use of lettering only, but it affords an opportunity for the audience to take a part, especially if the company of hearers is made up largely of children. The climax is not to be anticipated, and the effect cannot be other than lasting. The talk may be varied to suit local conditions; specific incidents make the best impressions. It is suggested that you watch your newspapers for a period preceding the talk and make clippings of incidents to fit the points of the first seven paragraphs. It is well to ask the children to repeat each word as it is placed on the drawing paper.

The Talk.

"The thing I am going to speak about today is not a pleasant one. The fact is that nothing good can be said about it, for it deals with sorrow and death. You may wonder, then, why we do not speak of something bright and happy; and I answer that if you learn the lesson about this thing of sorrow and death, your lives will escape its influence and you will be many more times likely to be happy; and if you do not learn the lesson, you may suffer distress and anguish all the years of your later life. This thing is known as a great evil power. Sometimes we hear of it coming into the home and making a brute out of a loving husband. Where there was happiness and joy there is now sorrow and despair. [Place the word Sorrow on the drawing paper. When adding the succeeding words, be sure to place them exactly as indicated in Fig. 43.]

"Again, this evil power creeps into a home and fastens itself upon a young man who had before him every promise of a bright, successful life. So relentless is it that the young man, in despair, takes his own life. [Add the word Death.]

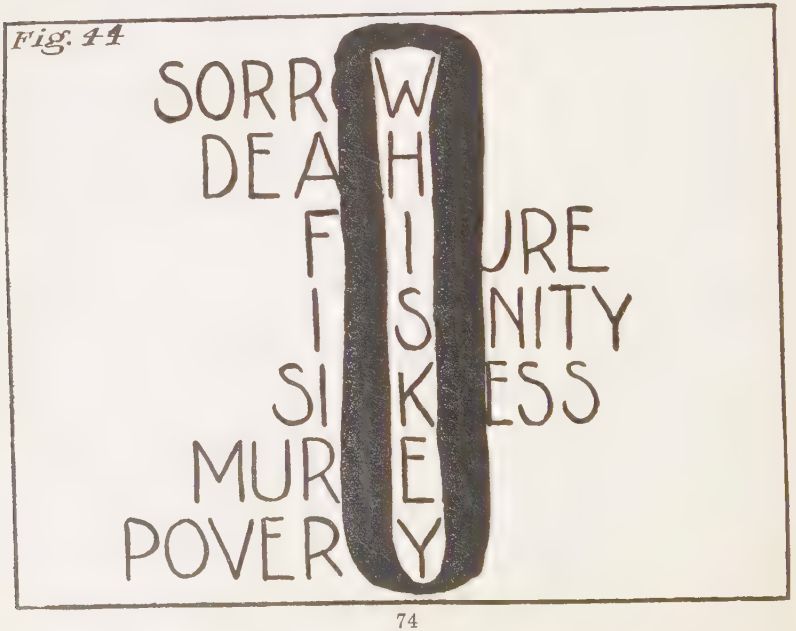
"Again, we see a man, successful in business, with no seeming obstacle in the way of greater achievement, when, one day, we find his doors are closed. This evil power has come upon him and he is a bankrupt and a failure. [Add the word Failure.]

"Again, we hear of a man who has been a leader among men—a brilliant lawyer, a keen thinker—taken from his place and confined in a hospital for the insane. The same evil power has done this. [Add the word Insanity.]

Fig. 43

SORROW
DEATH
FAILURE
INSANITY
SICKNESS
MURDER
POVERTY

Fig. 44



"Again, we know of a young man who was strong and robust, a splendid specimen of physical manhood; now he has lost his health and strength. The same evil power has come upon him and has placed him on a bed of sickness from which he cannot rise. [Add the word Sickness.]

"Again, how often do we hear that a man, respected and honored, has in a moment of passion, taken the life of another man, just because this evil power came in and caused him to do it. [Add the word Murder.]

"But more common than all the other terrible things which this great evil power does is the bringing of wretchedness and want to the wives and the children of the men who are its victims. These innocent ones suffer for the common comforts of life, food and clothing. This we call poverty. [Add the word Poverty. This completes Fig. 43.]

"Many more words could be added to this list, representing the misfortunes which come to the victims of this great evil power. In every instance it deceived its victims into believing it was harmless—that in accepting it there was no danger or risk.

"What is this great evil power? [With red chalk draw the heavy line, completing Fig. 44, to bring out the word Whiskey.]

"Now, boys and girls, consider this not as a puzzle drawing. It represents a truth almost as old as the world. Concerning strong drink, the Bible cries out, 'Beware!' Remember that every drunkard believed he could taste liquor and then leave it alone if he wished. You, in your happy homes, may think you are safe from it. Beware! Some day, the temptation will come to you; someone will test you. Beware! 'Whosoever is deceived thereby is not wise.' 'Who hath woe? Who hath sorrow? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine.' Beware! Be not one of these.

"No, let us keep our minds on the pure, the upright, looking ever to Jesus, who is our strength and who will keep us from the power of this evil thing. 'Then shalt thou walk in thy way securely, and thy foot shall not stumble.'"

—Washington's Birthday
—Character

IF WASHINGTON LIVED TODAY

The Principles Which Underlie Success Are the Same at All Times.

THE LESSON—That true success will attend those who found their lives on the principles which governed the life of Washington.

Properly handled, the illustration designed for the following talk will prove a revelation to young and old. The application fits the illustration so well that the talk should prove of absorbing interest and lasting impressiveness.

The Talk.

[Before beginning the talk, make the following preparations very carefully: Attach several thicknesses of your drawing paper to your board, leaving the outer sheet free at the bottom by tacking at the top only. Next, with a sharp pen-knife, cut a hole in the outer sheet, indicated by the dotted lines in Fig. 45, and throw away the piece which has been cut out. The object of this preparation is this: When you draw the portrait of Washington, represented in Fig. 45, a portion of your drawing will appear on the outer sheet and part of it—the face—on the next sheet beneath. If your preparations have been well made, the outer sheet will lie flat against the one beneath, and the audience will not see the hole until the proper time comes.]

"I am going to draw first an outline portarit of George Washington, copied from the profile crayon sketch of St. Memin. [Draw Fig. 45, complete, being careful, in moving the crayon from one sheet to the other, not to tear the outer sheet.] This view shows plainly the style of wig and military clothing of a gentleman of the revolutionary days, and, as we look at it we note what a difference there is between this and the dress of the men of today. Do we also feel that there is a great difference between the men of colonial days and the present time—the same difference in character that there is in dress? If this thought has come to us, we have also asked ourselves, perhaps, this strange question, 'What kind of a man would George Washington be if he were living at the present time?'

"Of course, if he had not performed his great work in helping to shape the destiny of our nation, it is probable that America would have had a vastly different history. We will assume, however, that Washington were a product of the present day and that the present

Fig. 45

Fig. 46

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conditions prevailed. What, then, would Washington be like? How would he act? What would he do?

"Perhaps we can best transplant him to our day by dressing him in the clothing of the man of the present. [Slowly fold back the outer sheet, so the audience may see that you have already drawn on the under sheet a portion of the second "scene"—the most important part, in fact. As you continue the talk, add lines to complete Fig. 46.] In the first place, Washington, with his abundance of natural hair, would not wear a wig just for style, so we will draw his head as we think it would appear naturally. Nor would he wear the colonial style of clothing, so we will substitute the coat, collar and tie of an American gentleman of today. And here we have Washington as he would look if he lived in our own time.

"I do not believe Washington would be a military leader in this latter day. He was essentially a man of peace, and everywhere in his writings we find expressed a longing to return after the strife of battle and the weary days in the presidential chair, to his quiet, beloved Mount Vernon, to carry on his extensive private business and enjoy his friends and the sweets of home life.

"But we cannot doubt that he would be a great leader in the struggle for right against wrong in every form. From his childhood, he loved truth and honesty. He was a deep and careful student. He worked hard at his duties as a surveyor of the wilderness and then came the call from Governor Dinwiddie to carry a message to the French over hundreds of miles of unknown land, in the dead of winter. It was the most perilous undertaking ever entrusted to any man in the new land of America up to that time, but he met the task manfully. It was such victories as these in his youth that made him the Father of His Country. It is the meeting of our own problems in the same spirit that means our own success in life.

"If Washington lived today, his career would be vastly different from what it was, yet he would have made his place, and the world would have been eminently better for his work. Let us study to apply to our own lives the principles which made Washington truly great."

[In closing, restore the outer sheet to its first position, thus presenting the original portrait. It may be necessary to fasten it down with a thumb-tack.]

EVOLUTION OF THE JUG —Temperance Day —Slavery

While Strong Drink Makes "Poverty and Rags," the Pure Life Brings Earthly Prosperity.

THE LESSON—That intemperance is the chief cause of the world's poverty and misery.

This talk deals especially with the point that the use of strong drink consumes the income of the wage earner, unfits him for his work, and brings suffering and want to himself and those dependent upon him.

The Talk.

"It is a common belief that slavery was wiped out of America by the Emancipation Proclamation of President Lincoln, sustained by the victory of the union armies in the war of the rebellion. And so it was as far as the negro is concerned; but there is in America today another form of slavery which no clash of arms can eradicate, and this is the picture of the slaveholder: [Draw Fig. 47 complete.] The 'little brown jug,' which we use as a type of the saloon power, holds millions of men and boys in its grasp, consuming their brains, their bodies, and their money, and bringing misery and hopelessness to them and to those who love them. From Europe comes many a cry of anguish, showing that the same powerful slaveholder holds sway across the ocean. Listen to the words of the great English statesman, Joseph Chamberlain:

"'If there is in this whole liquor business any single encouraging feature,' he says, 'it is to be found in the gathering impatience of the people at the burden which they are bound to bear, and their growing indignation and sense of shame and disgrace which this imposes upon them. The fiery serpent of drink is destroying our people, and now they are waiting with longing eyes the uplifting of the remedy.'

"Again, from the island of Madagascar, off the east coast of Africa, we hear the queen of that island declaring herself in bitterness of spirit, in these words:

"'I cannot consent, as your queen, to take revenue from the sale of liquor, which destroys the souls and bodies of my people.'

"The Hon. Carroll D. Wright, while United States commissioner of labor, tells, from observation, of the slavery of strong drink in his own country and in Europe. He says: 'I have looked into a thousand homes of the working people of Europe; I do not know how many in this country. In every case, so far as my observation goes, drunk-

Fig. 47

Fig. 48

enness was at the bottom of the misery, and not the industrial system or the industrial surroundings of the men and their families.'

"And so the testimony goes on. It is the same everywhere. There is no need of more proof that strong drink is the world's greatest curse. To every one of you boys, I am going to say that success in life cannot come to you in its fulness if you ever allow yourselves to get this deadly habit. Let it not break into the abode of your soul—and by this I mean your own bodies—and make you depraved captives for life. The first taste of strong drink, even though it may seem to be a very little thing, may mean that you will become banished from God forever. Remember, boys, that Satan is deceitful. He never tells you the truth. He is always trying to juggle you with his jug and to make you believe that black is white and wrong is right, and even that sorrow is joy and 'a good time.' It is against those who would tempt you that Jesus said, 'And fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body.' Such a destroyer is strong drink.

"As the years go by, you will find that you need all your energy, your brains, and your physical strength to enable you to meet the problems of life. You will find that your later years will be filled with battles; the defeats will be bitter; the victories sweet. One of the necessary victories is the successful earning of a living. Money is a splendid thing. It is the love of it and the wrong use of it that is 'the root of all evil.' In the later years, if you are a slave to strong drink, you may recall with bitterness the warning of the Psalmist who declares that 'the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.' But true prosperity comes most surely when the life is pure. I know you are resolved that yours shall be such lives, so we shall change the drawing to indicate something more acceptable to the life that well deserves a reward for right living. [Add lines to complete Fig. 48.]

"Paul pictures to us the successful man when he uses these words, 'Not slothful in business, fervent in spirit; serving the Lord.'"

THE CIGARETTE FACE

—Temptation
—Evil Habits

A Unique Presentation of a Truth Important to Every Child and Youth.

THE LESSON—That indulgence in injurious habits undermines the moral and physical structure and is a barrier to true success.

The chalk talk here presented is certain to prove of enduring value in impressing upon young minds the truth of the deadly effects of the use of cigarettes. The talk may form a part of a program given on Temperance day, as the cigarette habit and liquor-drinking are very closely allied.

The Talk.

"We are going to talk for a few minutes about our food. Of course, we all know that when we are very young children our food consists very largely of milk, and the physicians say that boys and girls should not be allowed to drink tea and coffee or to eat meat and other solid foods until they have reached a certain age when their bodies demand such food. But ofttimes we find that parents do not know about this or else they try to please their children, for they frequently allow them to eat and drink the forbidden things. The result is that as they grow older, their bodies, having become accustomed to the foods which were too strong for them, demand still stronger food. So it is, often, that a young man possesses a craving for a stimulant which is unnatural at his youthful age, and we find him turning to drinking and cigarette smoking. But this does not satisfy the hungering and thirsting for stronger and more exciting things. Many times the life of the young man is ruined in his mad search for something to meet the demands of his physical nature and he goes down to the grave a physical, mental and moral wreck!

"And now, with this though before us, I want to speak for a few minutes particularly about cigarettes. And in this, also, I want to speak only to the girls. Will every girl please listen and do as I ask? Now, then: I am going to ask you to take your paper and pencils, if you have them, and copy the picture that I shall draw, and, if you haven't them, carry the picture with you in your mind so that you may use it when the occasion comes.

"Here we go! Whenever you see one of your boy friends with a cigarette in his mouth, ask him if he ever saw the picture of the 'Cigarette Face.' Of course, he will say, 'No.' Then you will ask him to spell 'cigarettes' for you, very slowly, and as he pronounces the letters, you put them down, just like I shall do. Now, watch:

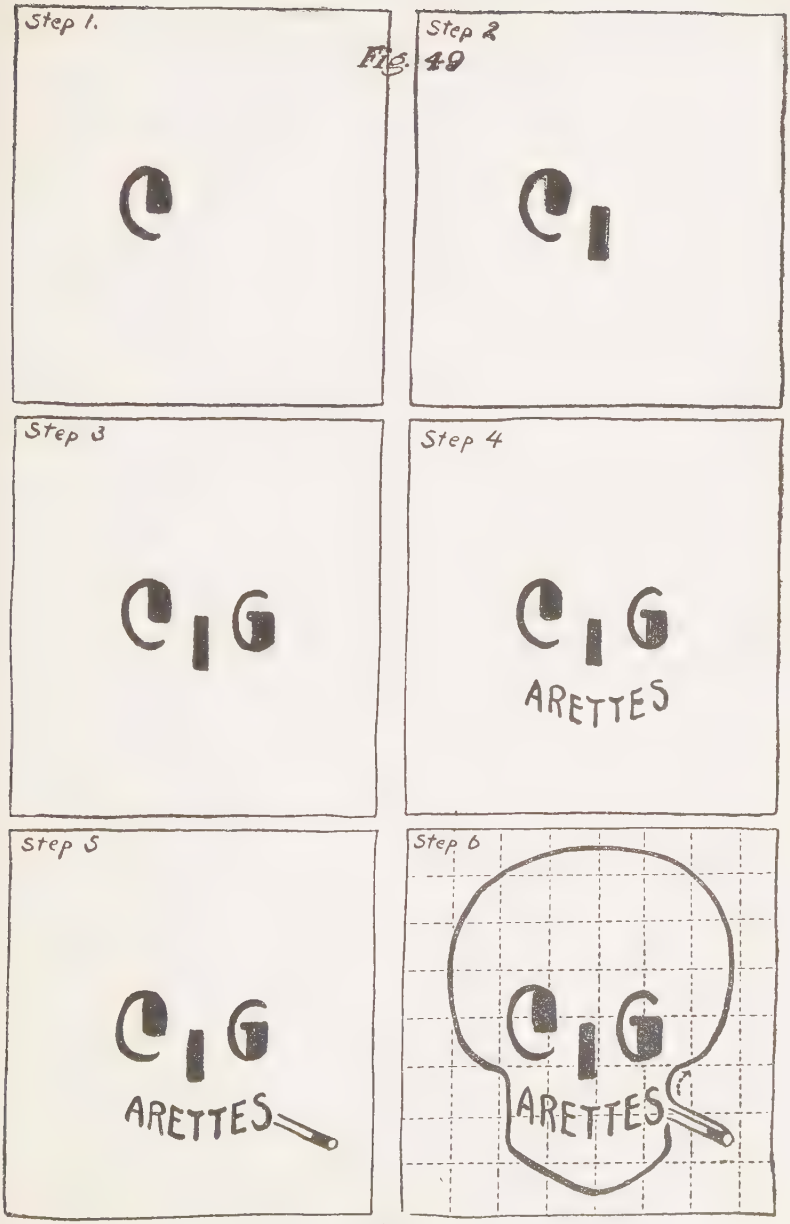

Step 1.
Step 2
Step 3
Step 4
ARETTES
Step 5
ARETTES
Step 6
ARETTES

Fig. 49

"'C' [Step 1, Fig. 49].

"'I' [Step 2].

"'G' [Step 3].

"'A-R-E-T-T-E-S' [Step 4].

"And now, we will draw the cigarette itself [Step 5].

"And finish the picture by drawing the encircling smoke. [Step 6, completing the final scene].

"Is it a true portrait? Go and ask any physician. Go and ask the warden of any insane asylum. Go and ask many a heartbroken mother.

"Does cigarette smoking make criminals out of boys? Magistrate LeRoy B. Crane, of New York City, says that three hundred boys were brought before him, charged with crimes. All but five of them were cigarette smokers, and that report ought to *cure forever* every boy in this town of the expensive *curse*.

"Does cigarette smoking make failures out of boys? Once, when he was asked about it, the late E. H. Harriman, one of the greatest railroad managers in the history of America, said that railroads might as well go to lunatic asylums for their employes as to hire cigarette smokers. Yet some boys I know haven't a bit more sense than to smoke them. Girls, isn't it a pity?

"Let us remember that habit is the very foundation of our lives. Everything that we do repeatedly becomes easier for us to do each succeeding day. This would be a most discouraging condition if it applied only to bad habits. But, thanks be to God, the rule applies equally well to good habits. Diligence, economy, perseverance, gentleness, pure thoughts—may all become the governing habits of our lives if we will but center our attention upon them repeatedly and crowd out the evil tendencies. We are so constituted that we must form habits. We cannot think or say or feel anything without leaving an effect which will influence every succeeding thought or action or feeling. Let us, therefore, look carefully to the forming of our own habits and to helping others form theirs."

CHRISTOPHER COLUMBUS

—Prayer
—Faith

Although He Died Believing His Mission Had Failed, His Prayer Was More Than Answered.

THE LESSON—That "the effectual, fervent prayer of a righteous man availeth much."

The life of Christopher Columbus contains much to inspire the present-day youth. In studying it, however, one should always take into account the prevailing superstitions, darkened by the bigotry of the times. But above and beyond all this shone the steadfast belief of Columbus that his every act was directed by God. The talk is suited to all ages, for the mere mention of the name of Columbus will excite the interest of young and old.

The Talk.

"Every one of us knows that Columbus discovered America, but unless we have studied the life of this wonderful man we do not know of the great difficulties and hardships he endured before he was able to do it. We know that Ferdinand and Isabella, rulers of Spain, furnished him with the ships with which he came to the new land; but we should also know that for years and years he worked and struggled through sickening discouragement until he finally succeeded in procuring the support of the Spanish monarchs. We know that he found a great continent, and that his name is honored above all others of his time; but we should also know that he himself never knew that he was the discoverer of a new land, and that he died a broken-hearted, ridiculed man whose mission had failed miserably.

"And what was that mission? What was Columbus trying to do when he discovered America? He was simply trying to find a short way to reach India. Ferdinand and Isabella provided him with the ships only with the hope that he would find rich deposits of gold for them in some strange land. Both missions failed! But God was di decting the life of Columbus. He put into his heart the firm belief that the world is round, and made him anxious to prove his theory to be true. Finally, down through years of hardship and discouragement, God brought Columbus to the age of maturity and wisdom, fully equipped for the great task which was before him. Then the Spanish monarchs provided the required vessels for the voyage. Here we have one of these quaint caravels, the Santa Maria. [Draw Fig. 50 complete, or, on account of the detail, prepare it in advance.] There were two other ships, the Pinta and the Nina. What curious looking

Fig. 50

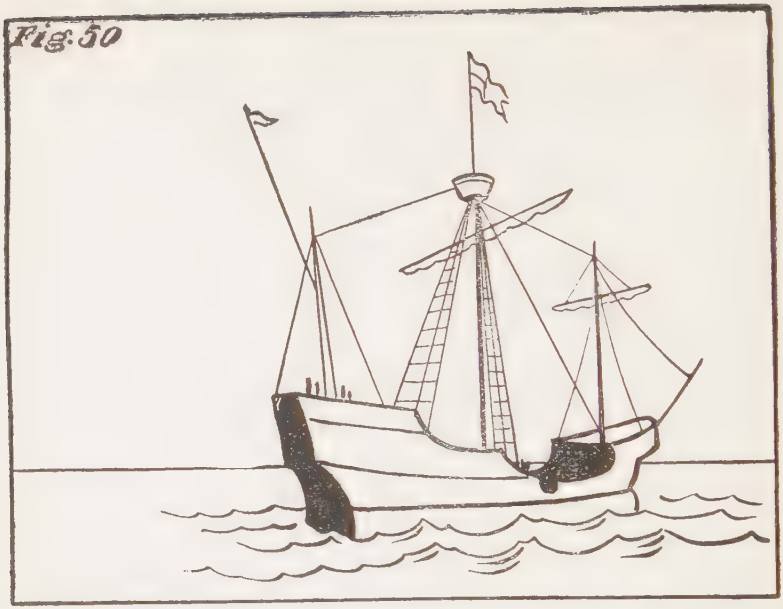
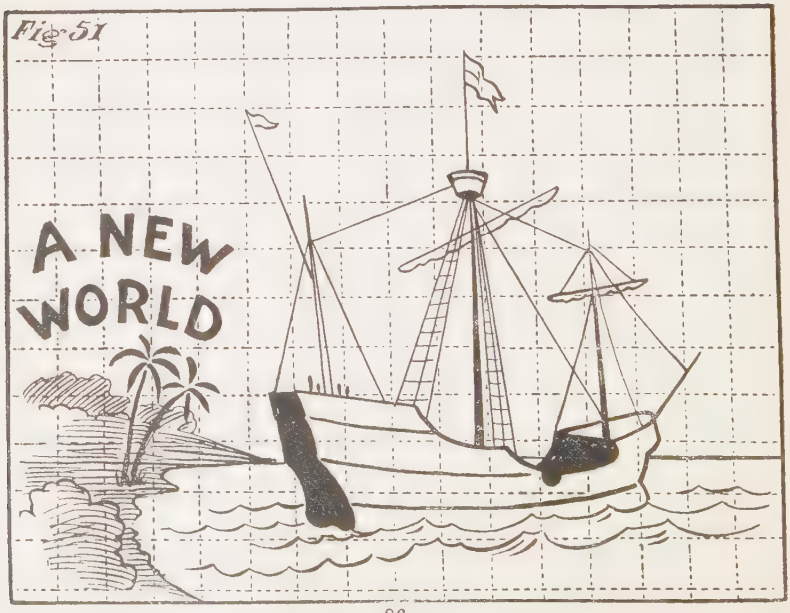


Fig. 51



boats they were! They left the coast of Spain on Friday, August 3, 1492. Where were they going? Nobody knew. But there was one man in that company who, deep in his heart, believed that God was directing the course of those three little caravels across the vast ocean. Washington Irving, in his Life of Columbus, says, 'He was a devoutly pious man. Religion mingled with the whole course of his thoughts, and shone forth in his most private and unstudied writings. Whenever he made a great discovery, he celebrated it by solemn thanks to God. The voice of prayer and melody of praise rose from his ships when they first beheld the new world, and his first action on landing was to prostrate himself on the earth and offer thanksgiving.'

"Such a man was Christopher Columbus—*a man of faith and prayer;* He had prayed that God would direct him in the discovery of a new route to India. God answered that prayer in a richer, greater measure than Columbus ever knew, for to him whose life had been one of devotion and communion with God, was given a name above all other names written in the world's list of navigators and discoverers! He prayed for a great blessing. God gave him a greater one. As the Santa Maria entered the harbor of the little island of San Salvador and the crews of the three vessels, numbering 120 in all, knelt and thanked God for His great mercies, Columbus believed he had reached a distant coast of India. [Draw the ground and trees, Fig. 51.] But, in truth, it was infinitely more than that—he had found A NEW WORLD! [Add "A New World," completing Fig. 51.] Such was the blessing which God gave to Christopher Columbus. Such is the blessing he will give to all who trust Him and love Him. Always does the true Christian receive more than that for which he asks, for the human mind cannot know the thoughts of God or of His love for those who give their lives wholly into His keeping."

THE THIEF OF CHARACTER —Meditation —Conscience

The Unholy Thought Robs Life of Its Choicest Treasures—The Voice of Conscience.

THE LESSON—That as we use care in the selection of our confidential friends, so, also, should we guard the choice of our thoughts.

It was Lowell who said:

"Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways,
But when the spirit beckons—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action."

The truth that good thoughts must be encouraged every moment of our lives, if we would really live, is expressed by every great mind that the earth has known. It is here reviewed once more.

The Talk.

"I am going to place on the drawing paper today the picture of a young man of the type which we admire—a young fellow of upright life, good habits and Christian principles. We want him for our friend. [Draw Fig. 52, complete.]

"But there is another type of man whose character we can well illustrate by changing the lines in this first portrait. [With the broad side of your black crayon make the changes needed to produce Fig. 53. Shade the face with a light touch of the broad side of the crayon.] He is a dishonest man—he is willing to risk his life in taking from us that which does not belong to him. Do we welcome such a man to our homes? No. The hand of every man is against a thief and a robber. He is an outcast. The law seeks to protect us from him by putting him in prison if he can be caught.

"I know that we agree that we should be very careful about the kind of people whom we welcome to our homes. But, nevertheless the hand of forgiveness and uplift should be extended to every repentant sinner, for Christ has so taught us. But if we should be so careful about the people whom we admit into our homes, why should we not be still more careful about those other visitors—our thoughts—when

Fig. 52

Fig. 53

we admit them to our minds? Did you ever think of your thoughts as your visitors? No, I suppose not; but we are going to consider them as visitors today.

"Ah, here comes a nice-looking thought that wants to enter into your head. Fortunately, you have a faithful servant who answers the doorbell every time a visitor comes. It is your Conscience, and if it is well trained, it will admit to your mind only the pure thoughts, and it will slam the door in the face of all harmful intruders. But, alas! we are the master of the house and sometimes when Conscience would close the door to an unholy thought, we tell the servant to step aside, and we admit the visitor. It is a shame! And the worst of it is that Conscience, like an obedient servant, finally lets us have our own way and then we have thrust out our best friend!

"Here is a boy who has lagged behind in his school work. A nice-looking little thought comes along and says, 'Why not cheat just a little? No one would know anything about it.' In a jiffy, Conscience is on hand trying to shut the door. But the boy welcomes the thought into his head. Conscience, made bold by the threatened disaster, tries to show the lad that he can succeed more surely by remaining true and honest, but the thought prevails, and before the boy knows it, the door is opened to a multitude of other thoughts, and the ones which came last are worse than the little one which entered first. When such a boy is grown to young manhood he finds himself robbed of character, robbed of honors, robbed of noble ambitions. He is a failure. No one trusts him for he cannot trust himself. He is completely at the mercy of his evil thoughts, and Conscience can no longer serve him.

"How gladly, then, should each one of you boys and girls welcome good thoughts. Make Conscience your door-keeper. The same good thought will come again and again, bringing other splendid, helpful, delightful thoughts, and they will become the greater part of your life. Every one of you has a thinker in his head. Be careful to keep it clean and pure."

JENNIE CASSEDAY —Children's Day —Service

A Children's Day Story of What One Girl Did to Make Others Happy.

THE LESSON—That one little act may multiply to bless countless thousands.

The story of Jennie Casseday is one of the sweetest narratives of humble service that can be told to children and their elders. It is a chapter from real life which may be copied in varied form by each one of us. Its use is suggested for Childern's day, but it is good for many other occasions.

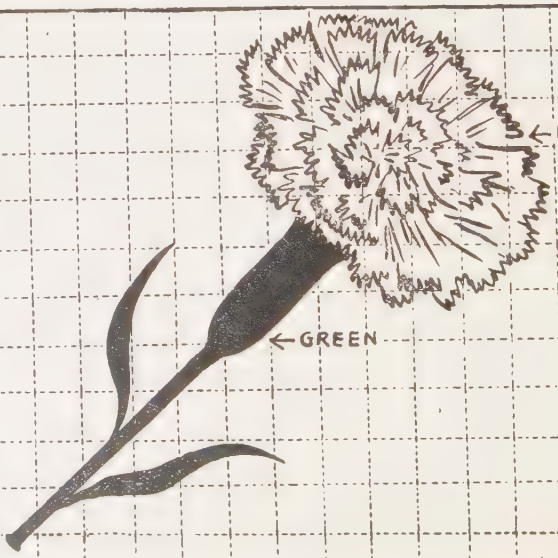
The Talk.

"This morning, while we are surrounded by these beautiful flowers, and while our hearts are light as we think of all the beauty and brightness that God has given us, I want to tell you the story of Jennie Casseday and what she did to bring beauty and gladness into the world. You may think that Jennie couldn't do very much, because she was a poor little cripple girl. She lived at Louisville, Kentucky. When she was small, she was just as lively and happy as any other little girl; but one day she suffered from a terrible accident and from that time she was helpless. I am going to draw a picture of Jennie's crutch to represent her suffering and her helplessness. [Draw crutch with brown, Fig. 54.]

"Have I said she was helpless? Well, this is what I mean: She could not help herself, but she could help others, and this is how she did it: For several dark, painful years Jennie Casseday suffered and waited—waited for something which she could do to enable her to send some ray of light out into the world which would brighten other hearts. One day she read in the New York Observer how a young girl school teacher, who lived in the outskirts of the city of Boston and was employed in one of the down-town schools, was bringing brightness into the homes of many poor people by taking with her large baskets of beautiful roses and lilacs and snowballs and many other kinds of flowers from her suburban home and giving them to the children whom she met. It was a simple little act, but the reading of it by Jennie Casseday brought a transformation in her life. I wish I knew the name of this young school teacher in Boston, but I can't give it to you. But it was she who gave to Jennie Casseday the thought for which she had longed. Jennie's suffering was almost forgotten in her planning and determination to raise flowers and give them to the sick and the needy in Louisville. Her friends soon learned of her plans and there were many willing hearts and hands to help

Fig. 54

Fig. 55



her. Under her guidance the Louisville Flower Mission was established, and it soon proved to be a great and growing blessing. It had been doing its beautiful work for four years when Miss Frances E. Willard, head of the Woman's Christian Temperance Union, visited Louisville. There she heard of the mission and the noble young woman who founded it. Miss Willard visited Jennie Casseday in her sick room, and when the conference had closed, Jennie had been placed at the head of the Flower Mission department of the Woman's Christian Temperance Union, which was at that time brought into existence. This was in 1882, and Jennie continued in this great work until the time of her death in 1893. June 9 is observed as the Red Letter day of the Flower Mission department of the Woman's Christian Temperance Union, for this is the birthday of Jennie Casseday. Every year, thousands of bouquets of beautiful flowers find their way into homes of the sick and the poor throughout the land. And so, with the forgetting of the sufferings of Jennie Casseday and the remembrance of her beautiful life, I think we may well change this crutch to something more commemorative of her life. [With green chalk, change the crutch to a stem of a carnation, and with pink draw the blossom, Fig. 55.]

"In Louisville, the people have sought to honor the memory of this young woman by the establishment of the Jennie Casseday Infirmary and the Rest Cottage Home for Working Girls. The school children of Louisville erected a beautiful monument to her memory bearing an appropriate inscription.

"Some of us who have our health and strength may well wonder if we are fulfilling all of God's demands. Boys and girls, let me impress upon you the thought that it is not the great, showy thing that makes people love us, but the careful doing of the seemingly little things, which, when summed up, make a magnificent whole. Jennie Casseday did what she could. No more is required of us. But that much is certainly expected, and we will fall short if we fail to meet the expectation."

[A beautiful close to this talk would be the recitation or reading of Dr. Van Dyke's poem "Transformation," which may be found in "The Blue Flower" or in "The Builders and Other Poems."]

MOTHER

—Mothers' Day
—Home Training

The Great Men of the World Pay Her the Highest of Tributes—A Carnation Day Thought.

THE LESSON—That the welfare of the church and of the home rests more with the mothers than with the Sunday School teacher.

It is interesting to read the recorded words of some of the world's greatest minds in tribute to motherhood. The following talk, quoting some of these, should be an impressive lesson to the young and to the mothers as well.

The Talk.

"Who are these mothers for whom we have decorated our school room and ourselves with these beautiful flowers? [Draw, in black outline the carnation blossom; add the stem in solid green, and place the lettering in purple, red or blue, Fig. 56.]

"Surely these mothers must be of great importance or we would not be having a special service for them today. I have been reading a little about mothers, to see if they are really of much value to the world, and I want to repeat some of the things I have read. [It is well to have all of these quotations in note form to be read with accuracy.]

"I find that John Randolph, one of America's greatest statesmen, said, 'I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hand in hers and cause me on my knees to say Our Father who art in heaven.'"

"I find that Abraham Lincoln said of his mother, 'All that I am and all that I hope to be I owe to my mother. Blessings on her memory!'

"I find that George Herbert said, 'One good mother is worth a hundred schoolmasters.'

"I find that Oliver Wendell Holmes said,

"'Youth fades; love droops; the leaves of friendship fall;
A mother's secret hope outlives them all.'

"I find that Coleridge said,

"'A mother is a mother still,
The holiest thing alive.'

Fig. 56

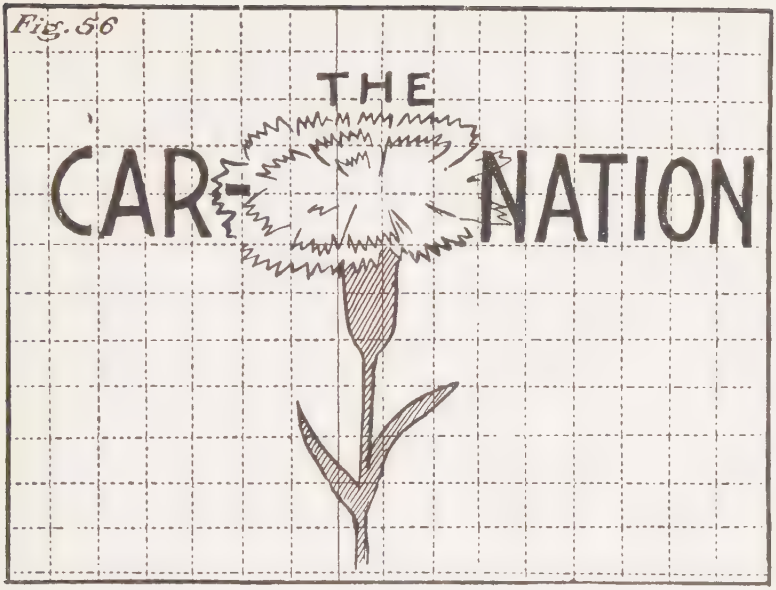
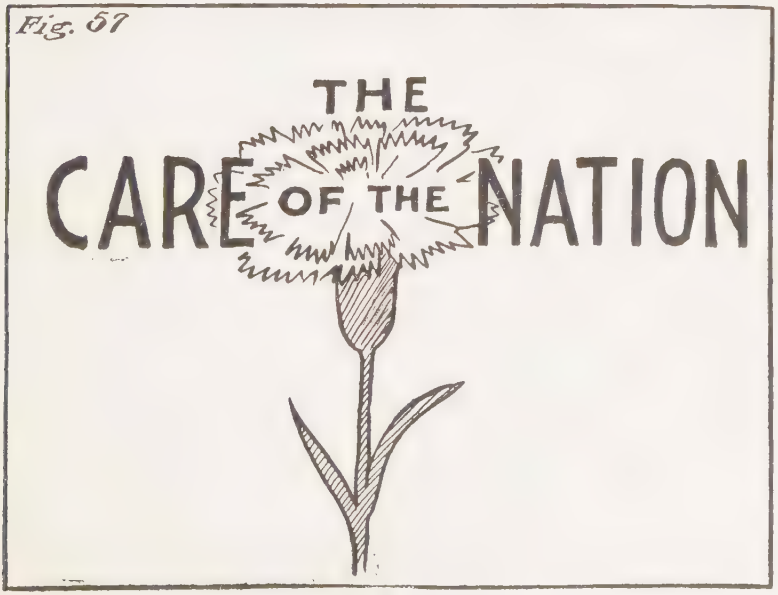


Fig. 57



"I find that Beecher said, 'A mother's heart is the child's school room.'

"I find that Benjamin West, the great artist, said, 'A kiss from my mother made me a painter.'

"I find that General Wallace, in Ben Hur, said, 'God could not be everywhere, so he made mothers.'

"I find everywhere the great men of the world paying loving tribute to these mothers, and after all there is only one real perfect, true and faultless mother in all the world and that is our own mother, whether she be gone before or whether she be still with us. I am sure that every one of us older ones will find ourselves in tune with the expressive words of George Griffith Fetter, who wrote:

> " 'The noblest thoughts my soul can claim,
> The holiest words my tongue can frame,
> Unworthy are to praise the name
> More sacred than all other.
> An infant, when her love first came—
> A man, I find it just the same;
> Reverently, I breathe her name,
> The blessed name of mother.'

"And so, I answer the question that I asked at the beginning, who are these mothers? Really, it seems to me that the mothers of the world are the power which keeps it moving toward all that is good and high and holy. Mother love has been a power in the world since history commenced, and the scriptures are filled with beautiful demonstrations of it. How we love to read the story of the mother of Moses who hid her child in the bullrushes and then succeeded in being engaged as his nurse. How often has the heart thrilled at the hearing of the story of Samuel and his mother! How strongly the mother love manifested itself at the time of the judgment of Solomon who was called to determine the possession of the child claimed by two women. And what could be more beautiful than the pictures of the devotion of the mother of Jesus to Him who was to be the Savior of the world?

"Verily, 'the hand that rocks the cradle is the hand that rules the world,' through the love of good which the mother hopes for her child. The mother of today in America has a greater problem than ever before. The boys of today are the men of tomorrow. The boys will be what the mothers make them; and with this thought, I want to change our drawing slightly to indicate the ever-present problem which is never safe except in the hands of the right kind of mothers of the boys of today and of the future generations. [Add the words to complete Fig. 57.]

"May God bless you, mothers, and help you to help these boys and these girls to meet the great problems which are before them. You must help them. Without you, they are on unsafe ground, treading perilous paths."

NEW YEAR'S RESOLUTIONS —New Year's Day —Watchfulness

Most of Them May be Rolled Into One—"Hold Fast to That Which Is Good."

THE LESSON—That the positive life, rather than the negative life, knows true happiness.

While this talk is planned for the special application to the opening of the fiscal or the school or church year, it may be revised very easily to fit many other occasions.

The Talk.

"Right now, at the beginning of the new year, we hear a great deal about making resolutions, 'turning over a new leaf,' and so on. In many cases, these things are spoken of lightly and laughingly, and yet, I know that many of us, away down deep in our hearts, are thinking of things which we are resolving to do during the new year and also of things which we have made up our minds not to do during the coming twelve months.

"What does it signify when we do this? It means that we have made mistakes and that we do not intend to make the same mistakes again. It is a strange thing to say, but it is true, nevertheless, that a man is a good deal like a fish in some respects. Whenever you go fishing, you use just the kind of bait which you think will fool the fish the most easily. You should know where a certain kind of fish is likely to abound and then use the style of bait which that kind of fish is most apt to mistake for something which it is not. Here, for instance, is a cork bobber on the surface of the water of a lake, with the line attached to it, and here, below, is the hook, nicely concealed from view by the bait in the form of an angle worm. [Draw the lines to follow the talk, completing Fig. 58.]

"It is evident that the fisherman who holds the line is not after the kind of fish which are to be captured by trolling or casting, for he is using the method known as still-fishing. And, sure enough, he has attracted a victim, a blue gill, which is making straight for what he thinks will mean more life to him but which probably means sure death unless he succeeds in getting away again. [Draw fish, completing Fig. 59.] So, the ingenuity of man is kept active in devising means of capturing game of all kinds.

"And are we not like the fish? Haven't you bitten into any baited hooks during the past year? Haven't you been fooled into thinking something was good for you when it turned out to be bad? Hasn't

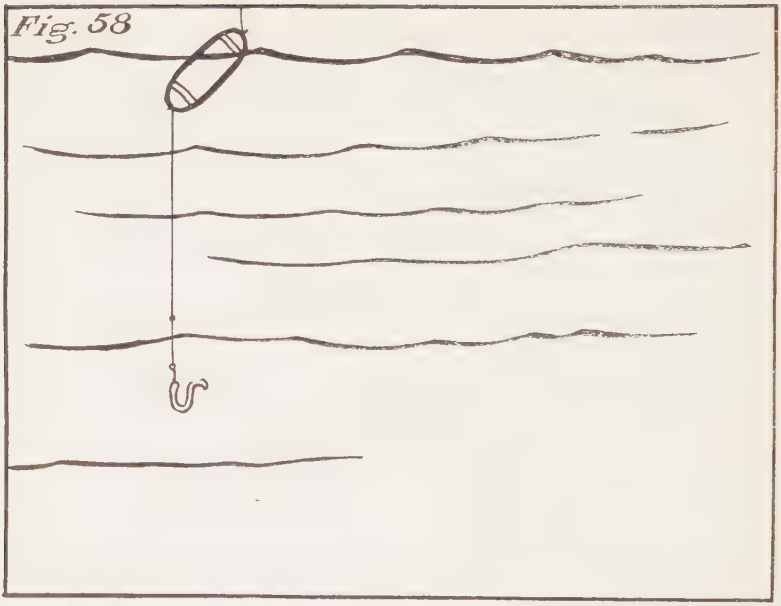


Fig. 58

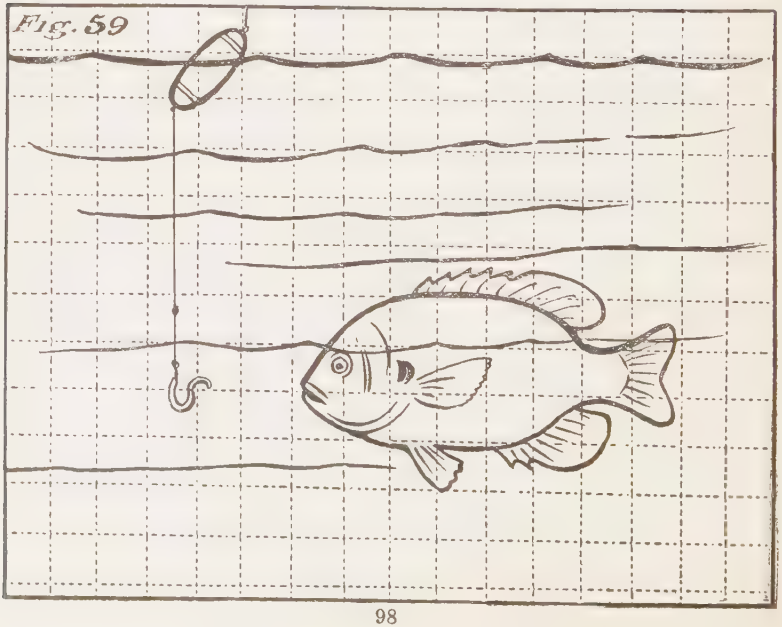


Fig. 59

some alluring amusement or pastime brought disappointment or shame when you thought it would bring delight and satisfaction? Ah, yes. All of us have been fooled in one way or another, and when we come to this time of the year and decide to start anew we find that it isn't so easy as we thought, to get rid of many errors or vices which we would eliminate from our lives. Perhaps some have fallen victims to habits which grip us relentlessly, and if so we can doubtless agree with Pope that

> "'Vice is a monster of so frightful mien
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.'

"As Shakespeare says, 'There is no vice so simple, but assumes some mark of virtue on his outward parts.' There's where the trouble starts. We're completely fooled. And when we come to purify our lives by eliminating this thing and that, we are discouraged with the result, and in many instances we give up in despair.

"How, then, are we to make our resolutions good? How are we to be sure that the new leaf which we turn over will not be blown back again by the first wind of passion or discouragement which comes?

"I believe we can do it by making our resolutions positive and not negative. Let me explain what I mean. We are normal human beings. We demand activity. There must be something doing. If we are giving our time wastefully to society, to the theater, to the many other forms of amusement we shall find ourselves most miserable if we simply resolve to eliminate these things from our lives. To do this is to make a negative resolution. No, the thing to do is to resolve that hereafter our time will be spent in busying ourselves at those things which are wholesome, helpful to others, and of such a character to bring delight to us because of the service we can render to the world. What can you do? Why, the field to do good is never overcrowded. The church and the Sunday school offer many avenues of activity. Find out the thing you can do best—uncover your talent. Get busy at good works, and then there will be no room for the objectionable things and they will die out because good habits are growing in their stead.

"To do this is the surest way to 'set your mind on the things that are above, not on things that are upon the earth,' and when this is done we need have little concern about our happiness."

THE MOUNTAIN CLIMBER

—Light
—Danger

All Light, Shining in the Darkness, Is Either a Guide or a Warning.

THE LESSON—That the Bible sends out two kinds of light, guiding and warning, and that all who neglect it are groping in the dark, "loving darkness rather than light, because their deeds are evil."

The word Light, appears very frequently in the scriptures as a type of the highest human good. All of the most joyous emotions of the mental and physical natures of man are described in the imagery of light. Throughout the Book it is used to typify the true religion and happiness.

The Talk.

"When we go riding in an automobile after dark, we light the lamps at the front and at the rear. Why do we light the lamps? So the light will shine on the roadway and we will be able to see where we are going and thus avoid mishap and injury? Yes, but how about the lamp at the rear? Oh, we light that one so other people will not run into us. Yes, and that, too, is one of the great reasons why we light the front lamps. If we were to start out on a night journey with no lamps burning, there would be great danger of accident, and especially if we were to meet another automobile which had no lights burning. We would be apt to bump into each other. The law recognizes all this and compels us to keep our automobile lights brilliantly shining.

"Dwight L. Moody, the great evangelist, tells the story that as he was walking along a dark city street one night, he met a man, who carried an object in each of his hands. Something about the man's actions excited the curiosity of Mr. Moody, and he stopped to speak to him. The thing that caused Mr. Moody to wonder was this: The man held in one hand a lighted lantern, and in the other a cane with which he was feeling his way along the street. As he stopped, Mr. Moody saw that the man was blind. He was so much interested that he spoke to the man, saying:

"'Since you are blind, why do you carry a lantern? It doesn't help you to see your way.'

"'No,' replied the man, 'I carry it to keep people from running into me.'

"So, here, you see, was an instance of carrying a light, not to enable one to see his way but to guard himself against harm from those who would be warned thereby.

Fig. 60

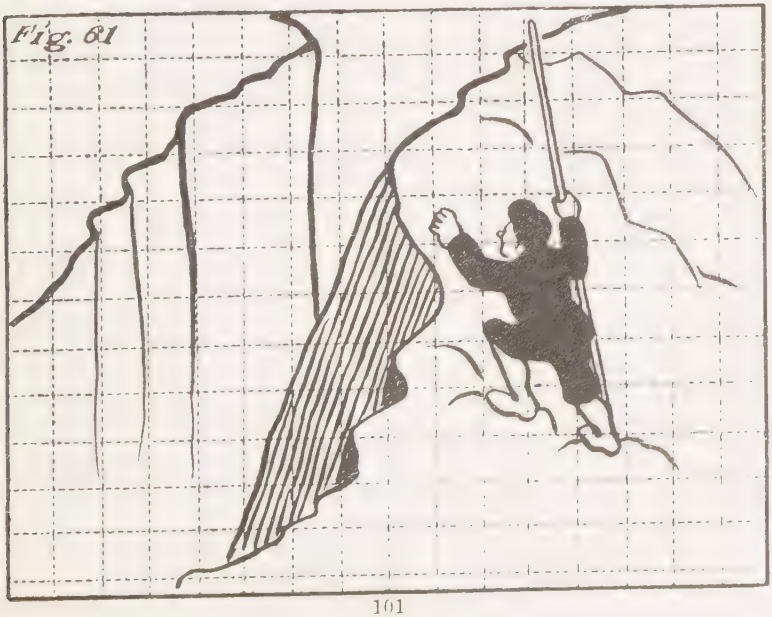


Fig. 61

"Ofttimes, you have seen red lanterns placed along streets where dangerous obstructions are left in the pathway of travel. These lights are to warn people of possible harm.

"As Christians, we, too, must have a light on our pathway to guide us through life, and this same light will also guard us against harm. That light comes from Jesus Christ through his word. With the light of his love within us we can never mistake the way. If we have that light, temptations may come to us, but they cannot harm us because that light warns them away. This light is our guide and our guard. God's word, the Psalmist declares, 'is a lamp unto my feet and a light unto my path.'

"The story is told of a traveler in the west who, separated from the other members of his party, was climbing slowly up the rocky side of a rugged mountain. [Draw the man and the lines of the mountain.] His progress was slow, not only because of the difficulty in climbing up the slippery and treacherous rocks, but because the mountain top was shrouded in a heavy mist or cloud, which made it impossible for him to see more than a few feet ahead of him. [Draw the cloud line to complete Fig. 60.]

"All at once, the bright sunlight broke through the mist, and the man was horrified to find that he was on the very brink of a high precipice and that a climb of a few more feet would have meant death and destruction to him. [Draw lines to complete Fig. 61.]

"Everywhere in life does our pathway lead toward danger. The saloon would claim the young man. The Light says, 'Whosoever is deceived thereby is not wise.' Perhaps the temptation comes to be dishonest in dealing with other people. The Light says, 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.' Whatever the temptation, whatever the perplexity, however deep the darkness, this Light is ours, not only to brighten the way but to warn the evil thing to depart from us. And, having received this light, let us remember continually that Christ said, 'Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.'"

THE OPEN SALOON DOOR —Temperance Day —Destruction

The Young Man Who Enters Therein Endangers His Whole After Life.

THE LESSON—That both the soul and the body are threatened with destruction by indulgence in strong drink.

This temperance lesson possesses one of the "surprise" features which are permissible only when they lose themselves in the greatness of the truth they present. In preparing for the talk, be sure that your guide lines are properly placed. You must be provided with a sharp penknife to use in cutting the "doors" in the picture. The dotted lines for enlarging the picture are omitted for fear of confusion, but these may be drawn over Fig. 62, with a hard pencil, and the desired purpose be accomplished.

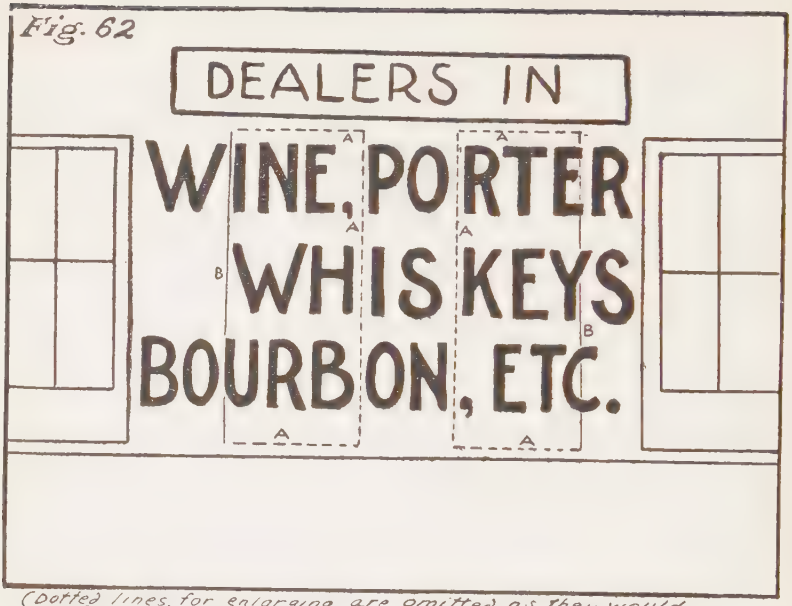
The Talk.

"To us who realize the terrible results of the use of strong drink, and who are trying to do our part in protecting the boys and young men from the blighting influence of the saloon, there is something most discordant in the way in which these places parade their false attractiveness; for many there are who do not realize that they are a trap which, to enter, may prove fatal to life and hope.

"The great question is, why can they not see the danger? That is the mystery, for down through the ages has come the thunder of warning against this great enemy of mankind. 'Look not thou upon the wine when it is red,' cries out King Solomon. 'At the last it biteth like a serpent and stingeth like an adder.' 'Who hath woe? Who hath sorrow? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine.'

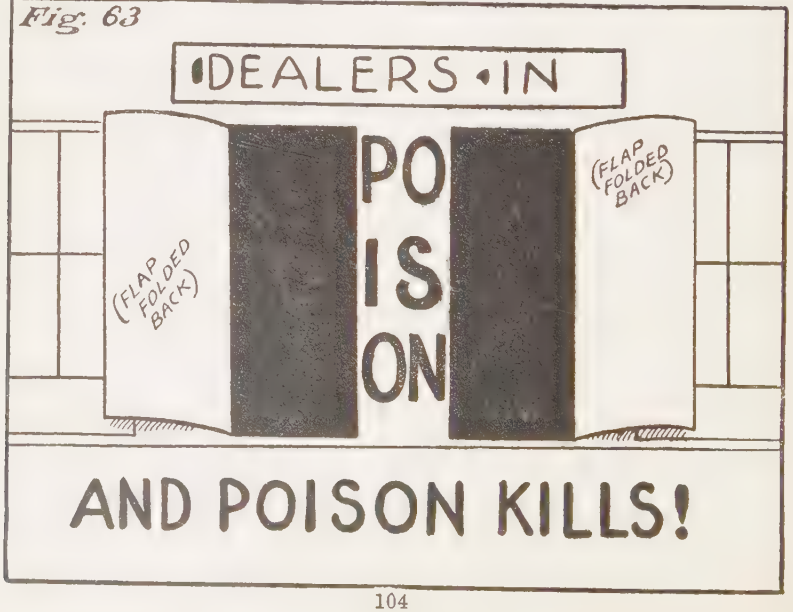
"One look at the saloon door should cause the young man to recoil in horror, for he may see there, if he but heed, the very warning of death. Let him look upon it. Let us see what he may behold. [Draw the outline of the windows, the sign and the lower horizontal line of Fig. 62, omitting, for the present, the lettering.] This, let us suppose, is the front of the saloon which invites him to enter its doors. [Draw very lightly the lines indicated by the dotted lines A.] Prominently displayed are the evidences that intoxicating liquors are sold there. [Draw with red chalk the words, "Dealers in Wine, Porter, Whiskeys, Bourbon, Etc.," completing Fig. 62. There is no more drawing to do; the remaining step is taken by the aid of the penknife.] Here we have the front of the saloon.

Fig. 62



(Dotted lines, for enlarging, are omitted, as they would confuse the speaker).

Fig. 63



"There is one thing about the drink habit that we can easily understand, and there is one thing about it that I suppose we shall never understand. We can realize why the man who is bound by this awful curse does not break his bonds; how willingly would he do it *if he belived he could.* But, as we have observed, it is a mystery why a boy or a young man, with numberless powerful and convincing proofs before him, will deliberately enter the doorway of a saloon. But once within, all may seem bright and happy and joyous—perhaps the victim is led to believe that father and mother are misinformed, since there seems to be nothing but gaity there. But he finds, all too soon, that the liquor which seemed at first to make little difference in his life, is becoming his master, and never does he realize it so well as when he tries to free himself. Why and how has the saloon changed his life? The story is a simple one, and he should have seen the reason before he entered, because there it is, written plainly upon the outside of the place which has meant his ruin.

[With your penknife cut the paper along the lines A. Do *not* cut on the lines B. Fold back the two "doors," at B, as if they were hinged. It may be necessary to hold them back with thumb tacks or pins. To heighten the effect it is well to have placed a blackened sheet of paper beneath the top sheet, so as to produce the effect illustrated. Add "And Poison Kills!" This completes Fig. 63.]

"The saloon may try to hide its real self, but every time it opens its doors to allow one of its victims to come out, it proclaims to the world that it traffics in *poison*—poison fatal to happiness, fatal to hope, fatal to health, fatal to all the higher and nobler aspirations of life. Everywhere is this truth proclaimed. From the insane asylums come the testimony. The jails cry out that it is true. The poor houses tell of its blight. Poverty-burdened homes and broken hearts everywhere proclaim the awful truth.

"And yet, the land is cursed with these dram shops whose owners care only for the money which comes to them and which should go to the advancement of the happiness and the uplift of him who is their victim. Boys, may we plead with you today never to allow this thing to enter your life to keep you from being all that God wants you to be?"

THE SIMPLE LIFE

—Haste
—Quietness

The True Christian Life is the Safe, Sensible, Simple Life.

THE LESSON—That speed and greed must of necessity end in dire disaster.

It is a splendid thing to teach the boys and girls the lesson that true happiness attends the quiet, yet active life, while the race after vain things brings only bitterness and disappointment.

The Talk.

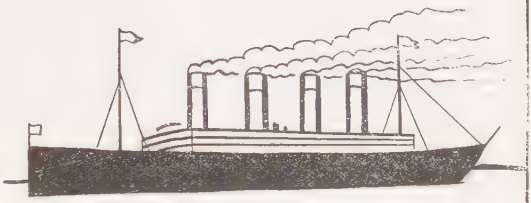
[Because of the details in the drawing of the boat, it is advisable, we think, to complete Fig. 64 before beginning the talk.]

"In these days the very air seems filled with the 'speed germ.' Automobiles whiz here and there, and many a hen which now tries to cross the country road never gets more than half way. We who live in town have to keep a sharp lookout or we are apt to share the fate of many a valuable Buff Cochin or Plymouth Rock. Trains speed along their glistening rails faster than ever before. Great ships skim across the ocean in days instead of weeks. The aeroplane, which needs neither steel rails nor water to glide upon, darts through space still more rapidly. Everybody seems to be in a hurry, whether he is or not. We are impatient if the street car is half a minute late, when we are fully aware that we have plenty of time to reach our destination.

"Again, we fret and work because we aren't getting rich fast enough. We get mad at our neighbor because he buys an automobile and despise him because we can't figure where he got the money with which to do it. We aren't satisfied with having $50,000. We want $500,000. And if we should get it, we would be just as dissatisfied and go chasing after a million. What's the matter with us? Are we crazy? Some women spend $50,000 a year on their clothes, whose mothers dressed better, looked better, felt better and were better on $500 or even a single hundred! In our mad chase after vain things how blind we are to the things of true worth and usefulness!

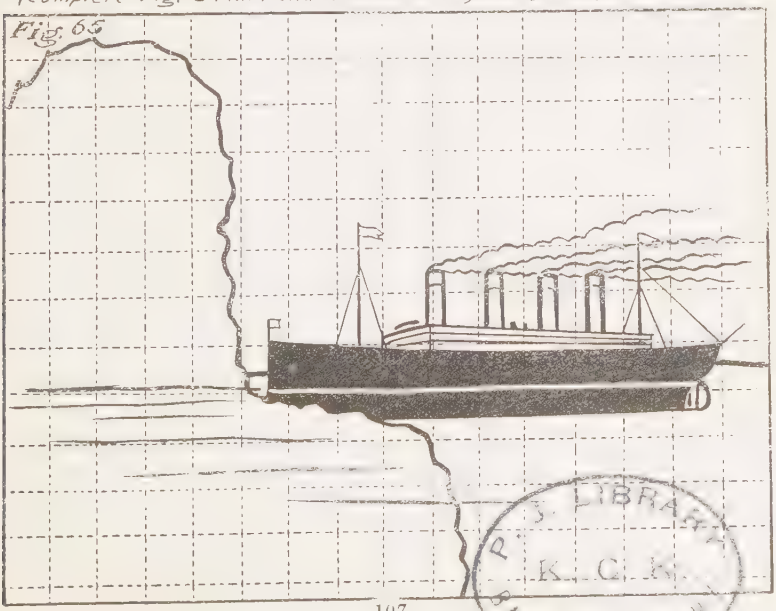
"Every little while we get a shock that ought to bring us to our senses. When we learn of a terrible railroad wreck, we may expect to find the blame placed on someone for disobeying orders, or for other carelessness, but the true cause in nearly every instance is the cry of the public—of you and me and the other fellow—for speed—more speed—and still more speed!

Fig. 64



(Complete Fig. 64 with chalk before beginning talk).

Fig. 65



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BAPTIST SEMINARY

"The greatest marine disaster in the world's history was the sinking of the magnificent White Star line steamship, the Titanic, in April, 1912. [Remove your cover sheet and display Fig. 64.] Larger, faster and more costly than any vessel ever before built, it left its docks with its hundreds of passengers and members of the crew—a floating city in itself. Among the passengers were many whose names are recorded on the rolls of the world's greatest scientists, financiers, artists and authors. With eager, happy hearts, they looked forward to the celebration in New York which awaited the arrival of this foremost of the world's floating palaces. Alas, it was never to be! The story is too horrible for repetition. The fatal collision with the great iceberg—the heroism, the sacrifice, the loss of hundreds of precious lives as the vessel plunged into the depths of the ocean, are known in all their horror. [Add lines to produce Fig. 65.] The few in the lifeboats, looking toward the sinking vessel, heard the ship's band playing 'Nearer, My God, to Thee,' as the great ship, with its living load sank from sight. Hundreds of broken hearts still mourn the loss of dear ones, and all because the big, loaded ship was forced to run a race with time! Those in charge knew of the presence of the icebergs. They could have saved the loss by changing their route or slackening their speed, but the cry was, 'Hurry! Hurry! Break the record!'

"Aren't we all doing the same thing! The speed mania possesses us. The senseless race for worldly wealth and honor blinds us to the presence of threatened disaster. Let us quickly change our course. Christ our Master, points the way of safety. He has gone that way himself, and he asks each humble follower to take the course which He has so plainly marked out. It is the way of truth and peace. If we take it, we shall avoid every danger of a spiritual crash, which may mean disaster for soul as well as body."

WARMTH AND COLDNESS

—Sunday
—Rest

A Talk on Sunday Observance and Its Relation to the Christian Life.

THE LESSON—That the things we think and do on the Lord's day are a true index of our character.

The importance of the matter of Sunday observance must not be underestimated by the teacher whose endeavor it is to mould into true manhood and womanhood the lives of the boys and girls in her care.

The Talk.

"How many of you boys and girls ever played the game called 'Hide the Thimble?' Ah, I thought so—nearly everybody. One person hides the thimble and all the others try to find it; the one who discovers it first gets the chance to hide it the next time. Sometimes, the one who has hidden it assists the others to find it by saying, 'You are warm' or 'You are cold,' depending upon the nearness to or the distance from the hidden thimble.

"When we stop to think about it, we find that many things in the world are just like this game. Your life and mine are a great deal like it. Sometimes there is something within us that tells us we are wandering away from God—that tells us we are *growing cold.* And then, if we heed the warning, we hear the same voice saying we are *growing warmer,* and we know it to be true for we feel the assurance that we are nearer to the Master than before.

"I am going to draw on the paper this morning a thermometer, and with this thermometer we shall make some tests to see just what it means to be warm Christians or cold ones. [Draw the thermometer, Fig. 66, complete, excepting the liquid in the bulb.]

"Now we are ready to make the test, and we are going to do it by finding out how we spend our Sundays. Why? Because if you can know just how a boy or girl or a man or woman spends the Lord's day, you can tell pretty nearly just what kind of a person that one is in the sight of Jesus Christ.

"God gave us this one day for our greatest good. He wants us to use it as a day which shall make us strong and well, bright and happy. If we use it any other way, we are sure to make one of the greatest mistakes of our lives. So certain is God that we must have a day of rest and upbuilding once in each seven days that he made a law concerning it. It is one of the Ten Commandments, which says that we

Fig. 66

Fig. 67

must 'remember the Sabbath day to keep it holy.' God knows best. When He establishes a law, *it must not be broken or the one who breaks it will suffer.* If the child touches fire with his hand, after being warned by his mother not to do it, his suffering is the result of doing what the mother forbade. When God tells us to keep His day holy, every one of us who disobeys that command must suffer. Let us see how it works. Bishop Vincent says: 'Sunday is ill-spent if it sends us back to our weekly work irritated, weary and reluctant'—and Sunday will never do that for us unless we misuse the day which God has given us. If we spend the day in worrying about our everyday affairs, if we spend it in chasing around after senseless amusements which weary the body without enlightening the heart and the mind, if we allow ourselves to follow paths which lead away from truth and right, then we will show up Monday morning irritated, weary and reluctant and our Sunday observance temperature is low in deed. [With red chalk, fill the bulb and a portion of the thermometer tube, completing Fig. 66.]

"But Bishop Vincent also says, 'Sunday is well spent if it sends us back refreshed in body, mind and spirit to take up our duties with new inspiration of hope, patience and courage.' And we can all do this; and, as we do it, we shall find a growing delight in it. If we have been wasting our Sundays—spending them in such a way that when Monday morning comes we look back upon the Sabbath with regret—let us begin right now to form habits which shall make Sunday a delight—the brightest, the most restful, the most interesting, the most refreshing of all times. And let us be thankful that a day of this kind can come to us so often. It is then that our Sunday observance temperature will rise to its highest point. [With red chalk add lines to complete Fig. 67.]

"Dr. Lyman Abbott, like many others points out the folly of attending church services in the morning and then passing the remainder of the day in noisy or wearisome celebration. He calls it a 'weekly composite of Thanksgiving and Fourth of July,'—Thanksgiving in the quiet of the morning, and Fourth of July in the noisy afternoon.

"Such an observance of the day is displeasing to God who gave us the day for our greatest good and not to be wasted in idleness and folly.

"Keeping the Lord's day holy doesn't deprive us of activity, but it changes the course of our action from paths of wastefulness to fields of the greatest good. There are many things to do on Sunday, and in the doing of some of them right at your hands, you will have discovered the best way for you to get the most out of one of God's greatest gifts to his children."

THE DESERT AND THE MOUNTAIN —Decision Day —Conversion

A Decision Day Illustration From the Far West—"Living Water."

THE LESSON—That as the desert cannot become productive until it receives the waters of irrigation, so the arid soul, if it is to become fruitful, must receive the water of life.

While this illustration is especially applicable to the service of Decision Day, it is recommended for any occasion where there is opportunity to speak of conversion or a returning to Christ.

The Talk.

"A gentleman, a little past middle life, was traveling from the east in a luxurious passenger train crossing one of the far western states. As he gazed from the car window, his face wore an expression of interest, which developed into one of wonder and excitement.

"'Can it be,' he exclaimed, addressing the man who sat with him, 'that I am passing through the very same country which I saw but a few short years ago? It seems impossible!'

"Now, why did it seem impossible? Let us find out. It appears that when the man traveled the state before, he looked out of the car windows upon a scene of barrenness and desolation. [As you speak, draw Fig. 68 with brown crayon. Be sure to leave the mountain peaks white, but, in order to secure an impressive pastel effect use the broad side of your brown and your yellow crayons lightly over the entire area of desert and mountain side.] The earth was dry and parched, and in all directions, as far as the eye could see, grew only the sage brush—the mark of the desert. There was no life, excepting an occasional coyote, and the reflected heat and light made travel almost unbearable. The monotonous earth was composed of the leveled deposits of the mountains which the sun had baked for centuries.

[As you continue, change the scene by covering the brown with green. Draw the foliage of the trees with green and the trunks with brown. Life may be added by touching the trees with the red and the yellow and the orange to indicate the fruit. The thought is to transform the desert into a place of fruitfulness. This completes Fig. 69.]

"But now, all was changed as if by a magic touch. In place of the sage brush and the broad wastes of baking earth, the man beheld here great orchards, with hundreds of fruit trees, laden with glistening apples, oranges and pears, and wide fields were covered with bounte-

Fig. 68

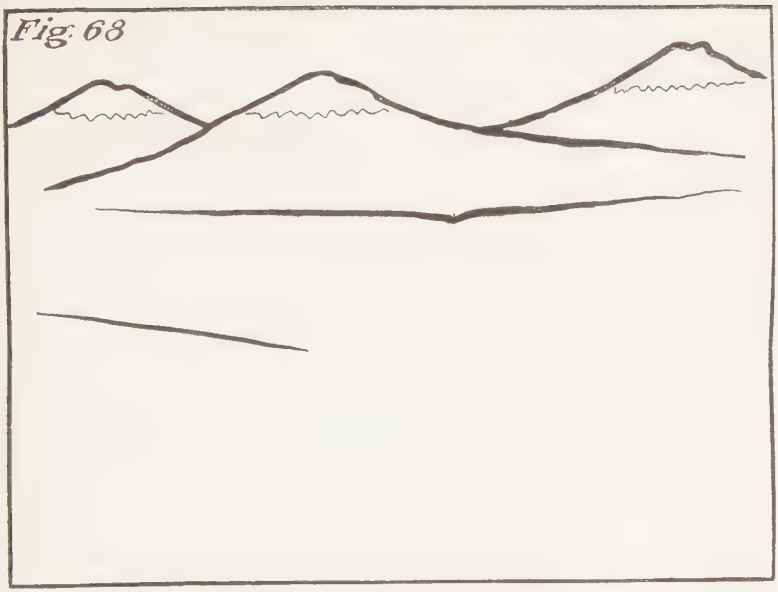


Fig. 69

ous crops of grain. The once arid wilderness was now the fertile dwelling place of many happy families.

"What had wrought this great change? Nothing but the hand and mind of man, guided by the maker of the universe, who seems to have stored rich treasures everywhere for those who will reach out for them. It happened in this way:

"One day, a certain man beheld the snow-capped mountains—cold and forbidding—and then he turned his gaze to the earth—parched and dead. He knew that if he could only unite the waters of the snow-capped mountains with the dead earth below them, 'the desert would blossom as the rose.' Before this thing happened, two-thirds of the entire area of the United States was a desert waste. But the waters were brought down, and the great transformation followed. Gradually, the arid waste is disappearing and the forces of irrigation are expanding; and the vast western country is unfolding to the millions who are spreading over its newly-discovered areas of wealth.

"Let us turn quickly to the application. There are, in every community, many human deserts—men and women, boys and girls, whose unproductive lives need the waters of life to make them blossom and bring forth fruit in His kingdom. Perhaps they have beheld Him only as a cold, forbidding mountain peak, and if this is true, they should catch the spirit of the Psalmist who cried, 'My soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land where no water is.'

"In the case of the desert, it is conversion, pure and simple. May the heavenly waters of His grace come to each one of us today, whether it be a first decision to be united with Him, or whether it be a decision to return to Him whom we have deserted.

"Our duty toward our fellow men comes before us happily in these words from the prophet Isaiah, 'If thou draw out thy soul to the hungry and afflicted soul, thou shalt be like a spring of water whose waters fail not.'"

REFLECTING AND BLESSING —Helpfulness —Testimony

Those Who Are "The Light of the World" Should be a Guide to Those Who Are in Darkness.

THE LESSON—That those who have received the light from God's Word should gladly reflect that light to those about them.

The central thought of this illustration is the responsibility which rests upon God's children in the spreading of the brightness of Christianity to those who must receive it through them. It is appropriate for many occasions and will fit audiences of all ages in which the children form a part.

The Talk.

"It is said that once upon a time a teacher asked a boy to tell her whether the sun or the moon is of the greater importance to the world.

" 'The moon,' replied the boy.

" 'Why,' inquired the teacher, 'do you think the moon is of more benefit to the world than the sun is?'

" 'Because,' said the boy, 'the moon shines at night when we need it, but the sun shines only in the daytime when we do not need it.'

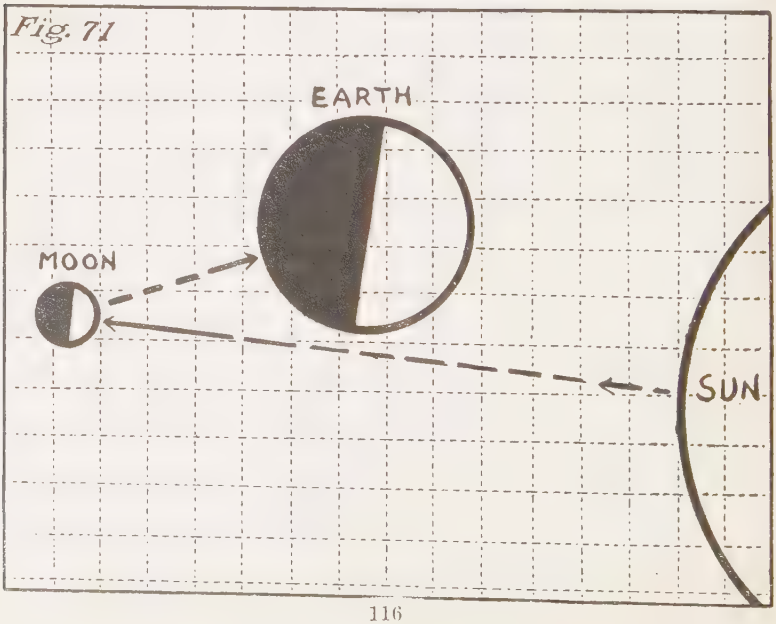
"That was certainly a strange kind of an answer; wasn't it? I will draw the earth and the moon to show more plainly just how mistaken the boy was. [Draw the earth circle and the moon circle, and show the shaded parts as you proceed.]

"Here we have the earth with one-half in darkness, and here is the moon with one-half in darkness. This side of the earth is light, while this other side would be very dark indeed if it were not for the rays of light coming from the moon. like this: [Draw dotted line showing rays of light going from the moon to the earth, completing Fig. 70].

"Now, then we ask, can the moon shine upon the earth all of itself without any help? Ah, no—and that is the thing the boy didn't know, or he never would have answered as he did. Where does the moon get its light from? Yes, from the sun. I will draw part of a circle to represent the sun. [Draw the sun.] And this dotted line [draw dotted line from sun to moon, completing Fig. 71] shows how the sun sends its brilliant light to the moon, so that the moon may reflect part of it back to the earth which would be enshrouded in darkness

Fig. 70

Fig. 71



if it were not for the sun. The moon acts just like a mirror which you hold in your hand and use to reflect the sun's rays wherever you please.

"Sometimes the moon gets between the earth and the sun, and it is then that it does not reflect the sun's light and it is then that we have nights of inky blackness.

"I wonder if we have ever stopped to think how very much we Christian people are, or ought to be, like the moon. Just as the sun warms and lights everything about it, so the love of God lights and warms those who turn their faces toward him. We can truly say with the Psalmist, that 'the Lord is my light and salvation,' but we have not fulfilled our mission on earth if we are willing merely to receive this light of happiness, of contentment, of trust and of faith, without reflecting it in every possible practical way. When Jesus said to those about him, 'Ye are the light of the world,' he also said, 'Let your light shine,' and He pictured to His followers their duty of spreading the light of their blessings to the world of darkness about them. Paul touched upon the same great truth when he wrote to the church at Rome that its members should be 'a light to them which are in darkness.'

"How may we best reflect this light of heaven? It is for each of us to determine this for himself, being governed entirely by his circumstances, his abilities and his opportunities. But, first of all, we must be sure we have received that light as God would have us receive it. None of us can be perfect, but we can live close to our great ideal and by learning constantly from Him, we shall find the light coming to us more clearly and more beautifully as the days go by. We shall find a deper sympathy for those who suffer, warmer love for those whom we may have condemned, and an increasing desire to be of greater help to those who really need help. When we have reached this condition—when we have truly received the light—we need give little thought to the manner in which we shall reflect it.

"Abraham Lincoln once said, 'I do the best I know, the very best I can, and I mean to keep right on doing so till the end.' Such a life sends its rays down through the generations that are to follow, and its reflected light never fades away."

HIDDEN SUNSHINE —Missionary Day —Love

How the Warmth and Brightness Stored Away Ages Ago Are Now of Service to Man.

THE LESSON—That the true missionary spirit is the spreading abroad of the warmth of God's blessings which we have received.

The principles governing missions are permeated with the elements of love, unselfishness and self-sacrifice. This talk may be used, therefore, as a missionary day topic or on any occasion in which it is appropriate to dwell upon any of its attributes.

The Talk.

"Once upon a time, long before there were any people on the earth and perhaps before there were any animals or birds or reptiles here, the world was covered with an immense, luxuriant growth of vegetation. How do we know it? The geologists tell us so. They have dug deep into the earth and they have examined what they found, and they have long ago determined that this condition is true. It would seem that in those ages of long ago the world must have been very different from what it is now, for the seas flowed over vast areas which are now solid ground. Immense trees grew in those times, and the great ferns and palms and tropical plants grew in portions where now they cannot grow because it is too cold. I want to draw some trees and bushes to represent this great growth. [Draw trees and bushes of Fig. 72 in green.] And also the bright warm sun which, together with the abundance of water, caused them to grow so profusely. [Draw the sun in orange, completing Fig. 72.] Then, the geologists tell us, there came a great change. There were awful volcanic disturbances which caused the sea to overflow great areas of these trees and bushes and ferns, and they were buried from sight by a vast expanse of water. Gradually, though, another change came. The waters receded into lesser areas and the ground arose from beneath the waves. But the trees and the bushes and the ferns were gone. Where? They had been buried deep beneath the mud and sand and stones which the waters had washed over them. Then, after that, God created the monster mastodon and the mammoth and many other beasts which have since disappeared from the earth, and finally man was created to have dominion over the earth. For many centuries afterward, no one knew that the earth was once the place of immense trees and ferns and rank vegetable growth which had since been buried beneath the surface. But

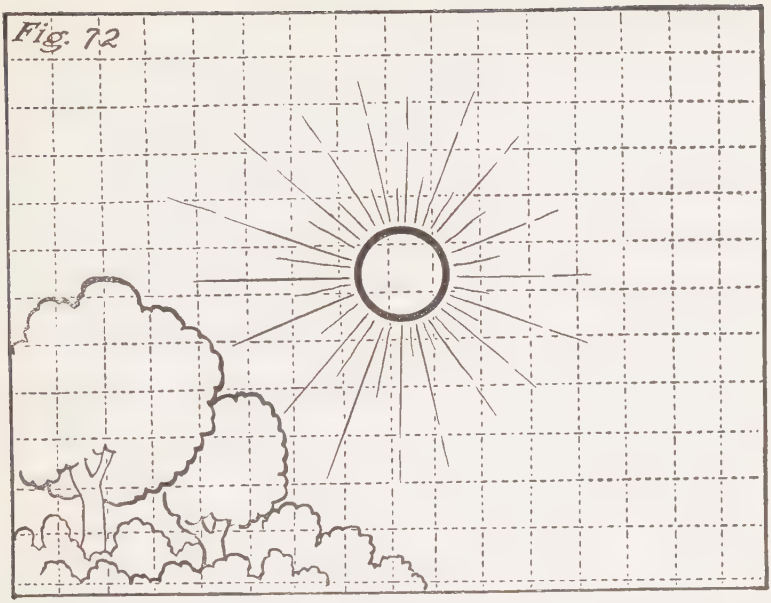


Fig. 72

Fig. 73
(ORANGE, OR RED AND YELLOW)

one day, some of this old, buried vegetable matter was found and brought to the surface of the earth. By that time it was not green any longer. It was hard and compact and looked very much like black stone. Someone seemed to think it would burn if fire were applied to it. And, strange to say, it did burn.

"Thus was coal discovered.

"Ever since then, we have been digging from the depths of the earth the coal which was deposited there in those ages of the past. And it is blessing the world everywhere. [With the broad side of your black crayon, quickly cover the vegetation of Fig. 72. Then, with broad strokes of the orange chalk, or with a combination of the yellow and the red, draw the flames, completely covering the sun, and finishing Fig. 73.] Coal is now the chief of the elements which bring warmth to our homes, our places of business and everywhere that we are spending our time indoors; it is the great factor in our great manufacturing and transportation enterprises. God laid it all up for us millions of years ago!

"Thus do we find a splendid example of what real service is. Jesus came to the earth to be of service to the world. When he departed, He left behind Him the command that the gospel should be preached to every creature—that the light and warmth from His life should not remain buried in us but that we should take that warmth to every portion of the earth, that it might, like the hidden sunshine in the coal, bring life to those in the cold and darkness of heathenism.

"Not many of us are able to carry this word to foreign lands or to the distant parts of our own land; but we have an important part in it in contributing our money, our encouragement and our prayers.

"And not only may we do this but we may begin right here in our midst to make our school and church a missionary blessing to those nearby ones who need its warmth. Remember that 'we are ambassadors, therefore, on behalf of Christ, as though God were entreating by us.'"

"JOHNNIE APPLESEED"

—Boys' Day
—Devotion

Story of the Man Who Braved the Dangers of the Wilderness to Bless the Early Settlers.

THE LESSON—That the influence of a well-spent life is its best and most enduring monument. It always adds fame to a good name.

The story of "Johnnie Appleseed" is dear to the hearts of thousands of boys and girls throughout America. The writer has listened interestedly to narratives of the late George W. Brackenridge, of Fort Wayne, Ind., who remembered clearly the visits of "Johnnie" to his early home. The story is abundant in good lessons, and ought to be of special interest on Boys' Day.

The Talk.

"I am going to talk to you today about a man who paddled his canoe along the rivers in the middle west and roamed the wild forests when there were very few settlers in that country and while the hostile Indians brought terror to the hearts of many who had braved the dangers of the frontier. This sounds like a dime novel tale, doesn't it? Yes, but it is a true story. It is the story of 'Johnnie Appleseed.' How many of you ever heard of him? [Govern yourself in the following remarks, by the acquaintance of your audience with the subject.]

"It was in the year 1801, that John Chapman then a young man of twenty-six years, aroused some interest by appearing with several sacks of appleseeds which he had procured from the cider mills in western Pennsylvania. The first orchard he planted was on the farm of Isaac Stadden in Licking county, Ohio, and, from this beginning, his enthusiasm developed until he decided to go all through the wilderness as far as he could reach and plant apple orchards wherever they could be made to grow.

"One day a lone settler near Marietta, Ohio, saw a strange craft floating down the Ohio river. The boatman was John Chapman, but from that time forward he was known as 'Johnnie Appleseed' by the settlers between the Ohio river and the Great Lakes and as far west as the territory which is now the State of Indiana. I will draw a map to show you where he was and where he went.

[In the drawing of the "map," which is, in reality, at the last, the branch of an apple tree, use brown crayon for the "rivers" and green for the "orchards," carrying the drawings forward as the various points are mentioned. Strict accuracy has not been observed in the map drawing.]

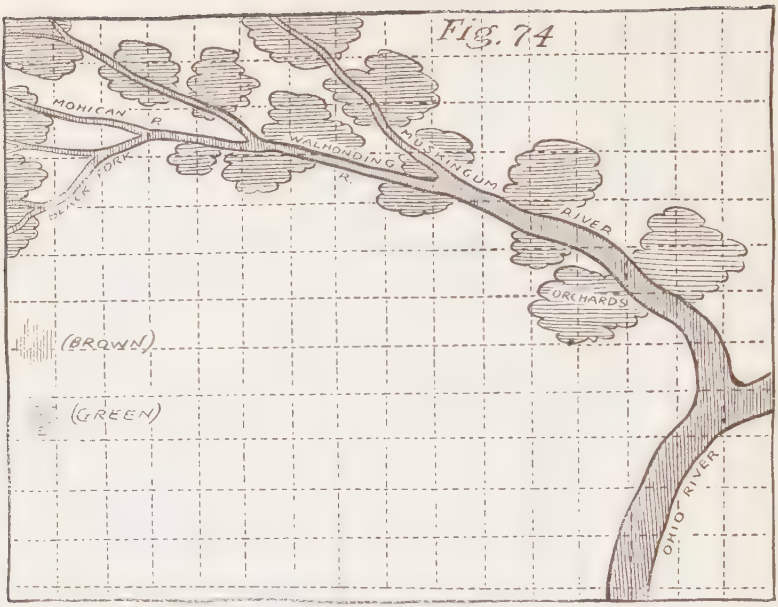


Fig. 74
MOHICAN R.
WALHONDING R.
MUSKINGUM RIVER
BLACK FORK
ORCHARDS
(BROWN)
(GREEN)
OHIO RIVER

Fig. 75
(RED)
(RED)
(RED)

"Here is the Ohio river, where he first appeared. [Draw the Ohio river. Do not label the rivers. The names are given for your guidance only.] He had two canoes tied side by side, and they were filled with apple seeds. He paddled against the stream as he turned his canoe into the Muskingum river, and then up into the Walhonding river, and then into the Mohican and finally into the creek called the Black Fork. It took a long time to go this short distance, for he stopped off every little while to find suitable places in the wilderness to plant apple seeds. And these, of course, grew up, in later years, to fruitful orchards. [Draw the orchards in green. Your drawing will now resemble Fig. 74.] This was but the beginning. From that time until 'Johnnie Appleseed' was 72 years of age he devoted his life to converting the waste wild land into orchards. During the war of 1812 he warned settlers against the Indians and helped to save many lives. He dressed in skins and was respected by the Indians, who considered him a very wise medicine man. Many trips he made back to Pennsylvania, whenever his seed supply was exhausted. In every rude cabin home which he visited, 'Johnnie Appleseed' read the Scriptures, and hundreds were helped to better lives through his teachings. He was noted for his gentleness and kindness. He died, in 1847, near Fort Wayne, Ind.

"Here was a man, boys, who devoted his life to helping others. Dr. Hillis, of New York, has woven his life into a most beautiful story, 'The Quest of John Chapman,' and others have sung his praises in verse and narrative. Let us learn from him the lesson of devoting one's life to making other people happy. I will add a few lines to indicate all that John Chapman tried to do. [Add apples in red, converting the map into a branch bearing apples, Fig. 75.] But he did vastly more than this. He brought brightness into many a heart during his long years of usefulness, and while he helped to make the Middle West a fruit-growing country, the real fruit of his work was that of helpfulness, sympathy and brightness through Christ, who guided him in his strange work.

"'A sower went forth to sow.' If the kind of ground in which he sowed did not bring forth fruit, it was not the fault of the tireless sower."

PUBLIC SENTIMENT —Home Department Day —Unity

It is a Powerful Element—An Illustration for Home Department Day.

THE LESSON—That the earnest prayers and work of the stay-at-home members are a great inspiration to the active workers in the school.

Home Department Day in the Sunday School may be made a most helpful event in the life of the school and in the lives of those who do not enjoy the privilege of attending the services regularly. Many who are usually employed on Sunday, in hotels, boarding houses, railroad positions, and the like, can ofttimes arrange to attend this session prepared especially for them. It is assumed that you have been supplying the members of the Home Department with lesson helps, and that you have kept in touch with them. Souvenirs may be sent to invalids and aged people as well as to other members who cannot be present. The colors are purple and white; the flower, the violet.

The Talk.

"I am going to draw for you today the portrait of one who exerts the most powerful influence in this community. [Draw the outline of the head, omitting the facial lines. Fig. 76.]

"But before I finish the portrait I want you to know that if it were not for this one we would never have had our beautiful parks or our magnificent court house. It was he who attended to the paving of our streets. We would have had no public library but for him. There would have been no public schools here, and no church spires would be pointing heavenward, if he had not sanctioned them. We would never have had our water works system, our sewerage system or our electric lights. In short, we never would have had any of the great public benefactions but for him. And I am sorry to add, too, that we would never have had any saloons but for him.* [Draw the letters composing the words, "Public Sentiment," completing Fig. 77.]

"Yes, this is Public Sentiment. And what is public sentiment? I think it may be described best as the expression of the will of the greatest number of people in a community. It is the voice of the majority. It is only when people want things that they get them. As the years go by, the people themselves are becoming more and more mighty in directing the work of those whom they have chosen to represent them.

* Substitute words describing local conditions.

Fig. 76

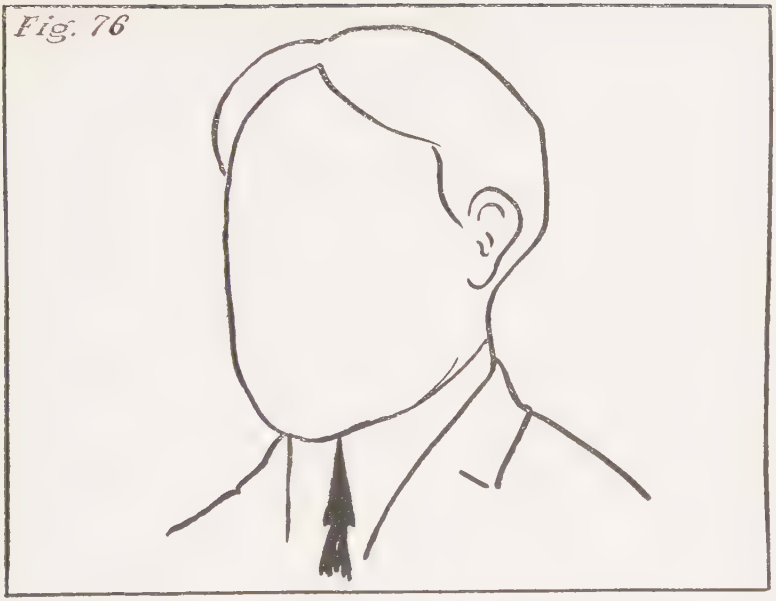
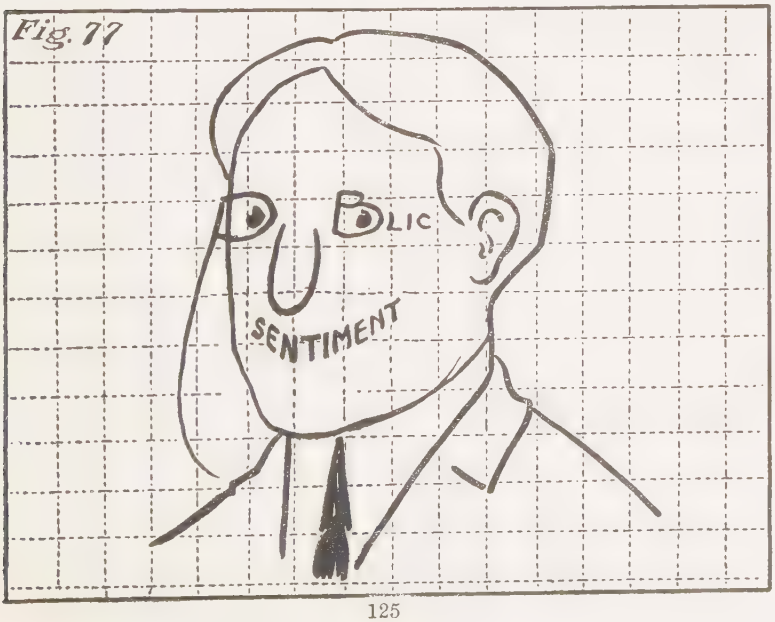


Fig. 77



"A contractor is not the builder of a public library or a public school. These are built by the people who are united in sentiment for a library or a school; the contractor is only the hired man who does the bidding of the people. The residents of a city themselves bring into existence beautiful streets, magnificent public buildings and ideal health conditions; or else they bring to themselves the saloon and other degrading institutions, all depending upon public sentiment.

"And so it is with the church and the Sunday School. The human factor which keeps this school prosperous comes not from the superintendent or the officers or the teachers alone. Its success is due largely to the public sentiment outside of the school. It is the sentiment of the fathers and mothers of these boys and girls, many of whom, while their hearts are with us, cannot attend the sessions regularly. It is the sentiment of you who are so loyal to us and whose prayers for the school have been so effective. It is the sentiment of you members of the Home Department who have shown in every way the appreciation of this school. The knowledge that you are with us is a powerful help.

"During the dark days of the civil war there were two armies fighting the battles of the North and of the South—the army that was in the field and the army that stayed at home, the great silent partners in the awful conflict. The latter was composed largely of the noble mothers and sisters, whose daily prayers ascended to heaven while their sad hearts and nimble fingers provided the comforts for the brave boys at the front.

"So, with the members of the Home Department, we have come to think of you as 'silent partners' in the work of our school. And as occasion develops, we want you to feel that here is your place of activity—your school.

"But we shall remember the words of Paul, 'We have many members in one body, and all the members have not the same office,' and we shall not forget the important places in our school of those who are enrolled in our Home Department."

THE BROOK

—Gossip
—Our Words

The Life Which is Tainted by the Habit of Speaking Unkind Words Falls Short of Its Highest Mission.

THE LESSON—That the subtle practice of speaking carelessly concerning other people poisons many an otherwise worthy life.

The teacher who leads the child to cultivate the strictest care in his thoughts and in his words, as they relate especially to those about him, has helped to lay the foundation of a life of true worth to his fellows. The tendency is toward a habit of fault-finding criticism which not only harms the object of the disparaging words, but which injures and undermines the usefulness of the life of the habitually unfair critic.

The Talk.

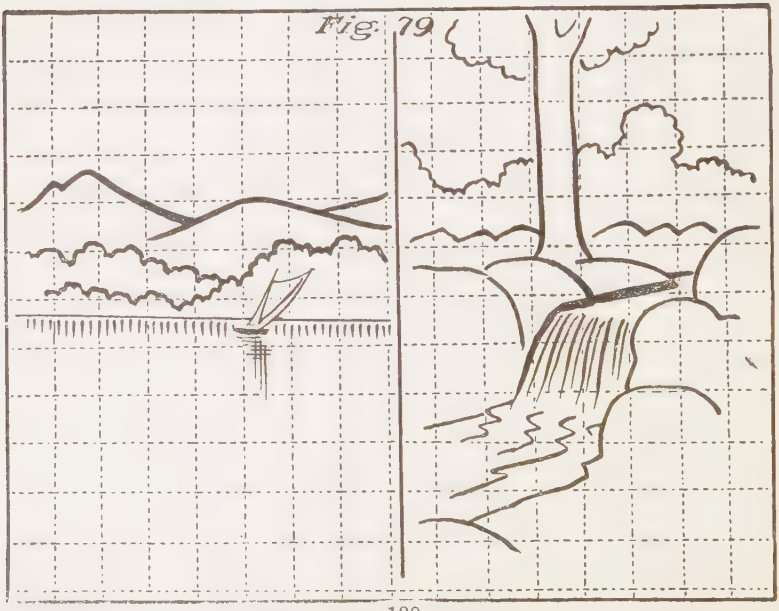
"Marion Lawrance, whose influence permeates much of the work for the advancement of the Sunday School of today, uses a most striking illustration to show the baneful result of the use of words which harm those about whom they are spoken. Standing before his audience, he displays a rose in full bloom. Mr. Lawrance then deliberately destroys the beautiful flower by removing one daintily tinted leaf after another until only the bare stem remains and the delicate petals litter the floor and the speaker's table. During the process, the speaker explains that none but God could have made such a rose; it speaks of His love and His power, of His tenderness and of His care for His children. But any human hand can destroy it. So it is with that treasure which we call our good name—our reputation among men. Through the grace of God we may live so true that we deserve the respect and honor of our fellowmen; and yet, that good name, that reputation, may suffer irreparable injury at the hands of one who, through deliberate design or careless habit, speaks words concerning us which cause us to be misjudged or misunderstood. Says Samuel Butler:

" 'The feeblest vermin can destroy
As sure as stoutest beasts of prey;
And only with their eyes and breath,
Infect and poison men to death.'

"Let us illustrate the point by placing on the paper a little landscape. [Draw Fig. 78 complete leaving the right half of the paper blank.] We have before us a great, wide river, a stream which forms an important channel of commerce. Each year, traffic is carried over its waters which amount to many hundreds of thousands of dollars

Fig. 78

Fig. 79



Cities have grown up along its banks; in many ways it has been a wonderful blessing. Its silent waters flow on and on through the years, blessing generation after generation of men.

"But, as we turn from the big silent stream and wander through the woods our ears catch the sound of falling waters, and then we come suddenly upon a scene like this. [Draw the second landscape, completing Fig. 79.] It is a pretty little brook, you say. Yes, it is, but we smile as we compare the noisy little stream with the mighty silent river, and our minds dwell upon the fact that they are but reflections of life itself. Just as the little brook makes more noise than the big river, so do many people with small minds cause more agitation and trouble in a community than people whose lives are governed by the principles of charity, kindness and common sense.

"Let us watch, therefore, to see that our thoughts as well as our words are such as to add to the happiness of those about us. Calmness and carefulness will accomplish this. Let us guard well against the ill-spoken word, however harmless it may seem.

"Said one girl to another, 'Don't you think Julia is a splendid girl?'

"Oh, yes,' responded the other, 'but I have sometimes wondered whether or not she is always sincere in what she says.'

"How easy it is to attach a sting to an innocent remark! Our lightly-spoken words may blight the life of an innocent one, for words repeated are like the rolling snowball which grows larger as it is pushed over the fallen snow. As one dog, howling in the night, causes all the other dogs in town to howl, so we may start a needless alarm by a single unfair word.

"Let us praise the good, always, for none—not even ourselves—is perfect."

THE DECEITFULNESS OF SIN —Sin —Allurement

The Modern Artificial Fishing Bait As an Illustration of Seductiveness.

THE LESSON—That sin gains its victims through the most alluring deception.

This illustration should prove valuable in presenting to the minds of boys of all ages the truth of the seductiveness of sin, as the treatment of the subject brings in a discussion of a sport with which all are more or less familiar.

The Talk.

"At the beginning of our talk today, I am going to place on the drawing paper the picture of a fish. [Draw Fig. 80, complete.] It looks like a very large fish, but, as a matter of fact, it is a very greatly enlarged picture of a very little fish. In reality, it is a minnow only about three inches long, the kind which the bigger fish like for dessert, and which, therefore, are usually pretty careful where they go.

"Now, I want to see, by having you hold up your hands, just how many of you boys like to go fishing? One, two, three—why, nearly all of you. Some, I suppose are fond of still-fishing—that is to fish from the bank or from an anchored boat, and not move around very much. And some like to troll, I suppose—that is to use an artificial bait and let the line drag in the water quite a distance back of the row boat as you propel it through the water. And others, perhaps, like to cast—that is, to throw the bait away out into the water and then bring it in again by winding up the line on the reel. And some, I suppose, like to use other methods of catching fish. But I am going to speak only of the artificial bait which is used by those who troll and cast.

"Nearly always, the fisherman buys his artificial bait from a store which sells all sorts of artificial minnows and other false bait which have been made by experts. And who are these experts? They are men who have spent years trying to find out the best way to fool the fish into believing they see their prospective dinner, when in reality they are going to their death. One kind of bait is the artificial minnow. The manufacturer makes a wooden minnow, shaped like the real minnow, whose picture I have drawn; then he paints it in the colors of the live minnow, and sometimes he puts on some bright metal which whirls in the water and attracts the attention of the fish. If the deception were to stop there, very little harm would be done, but to all this the manufacturer adds a lot of ugly hooks, sometimes as many

Fig. 80

Fig. 81

as fifteen. [It is well to draw the lines suggested as the talk proceeds, and finish by drawing the hooks at this point, completing Fig. 81.] When this attractive artificial minnow is made to glide through the water, the fish, seeing nothing of the hooks or else knowing nothing of their harmfulness, opens his mouth wide and tries to swallow the bait. Immediately, the ugly hooks catch him, and unless he can tear loose he is doomed. He is deceived. He finds out his mistake when it is too late.

"Sometimes, the fisherman uses a spoon hook or other bait in which the hooks are hidden beneath some bright-colored feathers or other material which looks tempting to the fish. The intended victim dashes after the alluring bait, seeing nothing but the glitter of the bright metal or the brilliancy of the colors. He loses his life as a result.

"It seems strange—doesn't it—that fish can be fooled in this way? And yet, I am not sure but that people are just as foolish themselves, very often. Ask the drunkard how he happened to reach the low depths to which he has fallen, and he will tell you that when he, as a young man, took his first glass, it was in a brilliantly-lighted place where, it seemed, the air was filled with good fellowship, and he thought he was happy. At that very moment, he was pursuing the glittering, attractive bait which later proved to be his utter ruination. *He had not seen the hidden hooks.* Ask the thief, confined in his lonely cell, how he happened to become an outcast, and he may tell you that it started in school when he thought it a very happy thing to cheat in his examinations and thus acquire the habit of being dishonest. He did not see the hidden hooks which the evil one had placed there to deceive and catch him.

"Jesus wants all the boys and girls to be watchful of the snares of life and to live so truly that they will easily escape the temptations which abound everywhere. 'Take heed,' he said, 'Watch ye, therefore, and pray always, that you may be accounted worthy to escape all these things.'"

THE MASK

—Sincerity
—Truth

Let Us Ask Ourselves Earnestly if We Are Guilty of Wearing It.

THE LESSON—That the world honors and respects an honest man, one who does not fear the opinion of those about him.

We recall the words of Jesus, who, in His Sermon on the Mount, warned his hearers to "beware of false prophets which come to you in sheeps' clothing, but inwardly are ravening wolves," and we reflect how applicable are the words in modern times. Everywhere, one must beware the snares and deceit of the servants of Satan, who, with pleasing outward appearance, entrap their victims. It is a delight and a satisfaction, then, to find real truth and sincerity in the earth, and it is to be found if we but look for it.

The Talk.

"It is said that when a thief wants to rob a house, he tries to find the home of an honest man. Why? Because he thinks that the honest man, who never takes advantage of his fellowmen, will be least apt to suspect that anyone will take advantage of *him.*

"But the same truth holds good when one honest man seeks to deal with another honest man. A true man, when he comes to us with any plan of work or investment may be relied upon to say just what he thinks and believes. He is dependable. It is a pleasure and a satisfaction, when we are listening to the words of another person, to know that that other person is speaking the truth. But not everyone is to be depended upon in this way. There is another kind of man who tells you something in apparent sincerity, but when he calls upon the next person he may tell the story in an entirely different way. Why? Because he believes that the second person will be better pleased with the revised version.

"How often do we find an attractive face which gains our entire confidence, a face, pleasant to see and agreeable in every way. [Draw face, completing Fig. 82.] And then, how often are we pained and shocked and disappointed when something happens which allows us to look into the real character of the person and we find that his real self is anything but agreeable and worthy of confidence. [Draw lines to complete Fig. 83.] Such a discovery, however, should not cause us to lose faith in our brothers. Truth, character, and a splendid degree of manhood abound everywhere.

Fig. 82

Fig. 83

"Boys and girls, begin now the formation of habits which will make you strong, honest, worthy men and women. Sometimes you see a man who is fiery, cross, ill-tempered and surly. Again you will find one who is fawning, over-polite, subservient and altogether wearisome because, in trying to make himself agreeable he becomes a bore and a nuisance. Both of these kinds of men have failed to reach the right goal of manhood. We must have backbone, firmness and stamina, but we must be willing to bend sometimes or we are apt to get some pretty hard bumps when we hold our heads too high. Remember that you can't please everybody. Sometimes it is best to say 'Yes' wher people ask you to do certain things, and sometimes a flat-footed 'No' is the thing. Remember that if you agree with everybody who expresses an opinion, you have the respect of nobody. Think for yourself, but think carefully. If you choose to grovel at the feet of those about you, you must expect to get stepped on and run over. Above all, cultivate a habit of being so straightforward and above-board that no one will ever doubt your sincerity. Don't wear a mask of sincerity when the real character is less honorable. To do this is to cheat yourself more than anyone else, for the deception is ofttimes but thinly veiled.

"In his early life, in the year 1844, Lord Beaconsfield, said, in an address before the Literary and Scientific Institution of London: 'A man can be what he pleases. Every one of you can be what he desires to be. I have resolved to hold a certain position, and if I live I will.' It is not known to what position Benjamin Disraeli referred, but he attained to the highest position possible to any man in England, notwithstanding that his status as a Jew was a strong barrier against his progress. On his deathbed he said, 'Nothing can resist a will which will stake even existence for its fulfillment.'

"That is determination. Such determination will make any man what he wants to be. It will enable every one of us to reach his highest ideal. And may that ideal be to shun the dishonest and seek the honest life in its every element."

WASHINGTON'S STRENGTH —Washington's Birthday —Trust

Through His Great Trials He Remained Steadfast In His Hold on God.

THE LESSON—That trouble either adds to our spiritual strength or else casts us down, depending on the stability of our character and our hold on God.

This illustration, especially useful on the occasion of the birthday of George Washington, on the 22d of February, is adaptable to the needs of the younger boys and girls, but its significance may give hope and strength to the older ones as well.

The Talk.

"Boys, how many of you ever flew a kite? Well, that's fine! You will be able, then, to answer the question I am going to ask you. Now, listen. If the wind is blowing from the west, which way do you run to make the kite go up? Yes, you run toward the west, right against the wind. If you run with the wind, the kite won't go up at all, will it? [Draw the kite as in Fig. 84; black outline, red tail.]

"One might think that when a strong wind blew against the kite, it would be blown away like a piece of loose newspaper; but that isn't so. And when a gentle breeze increases to a strong, steady wind, the kite goes higher and higher, PROVIDED it is made of good material, and PROVIDED, also, that someone holds tightly to the other end of the string. But if the string breaks, down comes the kite! Why? Because the very thing which holds it down is the same thing which holds it up!

"You may never have thought of it, but each of us boys and girls and each one of us men and women is a good deal like a kite. When the winds of trouble and worry blow against us they may cause us to rise higher or they may blow us down. Today, I want to tell you how George Washington acted when troubles came to him, and if any man in the world's history was loaded down with soul-trying troubles it was 'the Father of His Country.' Listen while I read for you a few sentences from private letters which he wrote during the Revolutionary war. [It will be well to have these and other extracts written so you may read them verbatim.] 'I am wearied almost to death with the retrograde motion of things, and I solemnly protest that a pecuniary reward of twenty thousand pounds a year would not induce me to undergo what I do, and, after all, perhaps, lose my character.' Again:

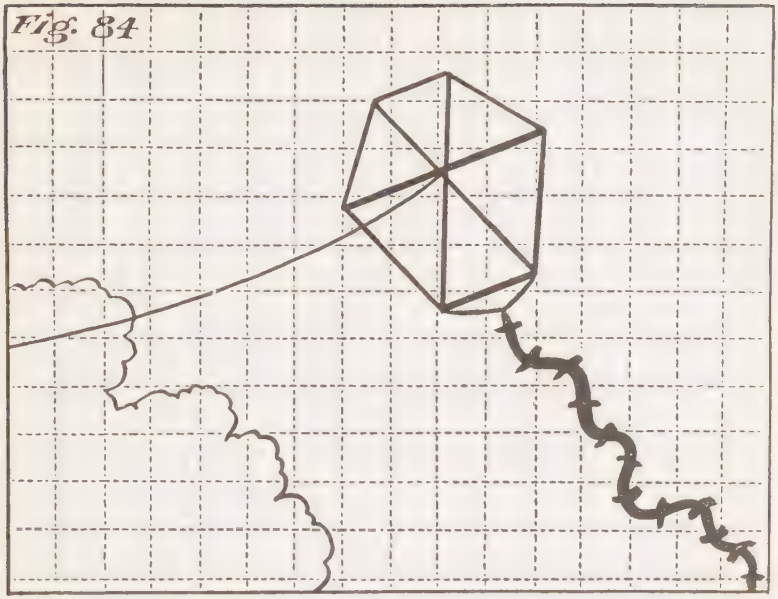


Fig. 84

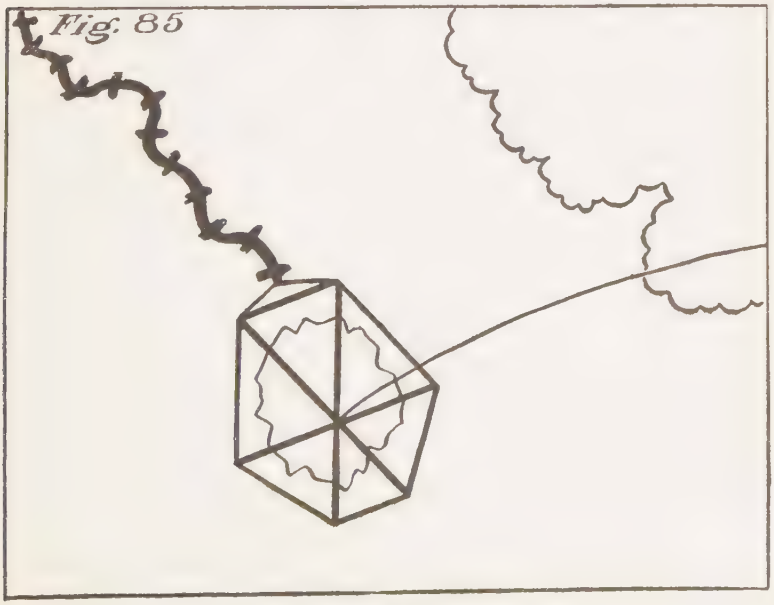


Fig. 85

'Our affairs are in a more distressed, ruinous, and deplorable condition than they have been since the commencement of the war,' and he adds that unless congress comes valiantly to his assistance at once the country will sink into irretrievable ruin. Again he writes: 'Every idea you can form of our distresses will fall short of the reality. I have almost ceased to hope.' These were dark days, and the winds of adversity were beating mercilessly against the man into whose hands had been placed the cares of the great struggle for national existence. He was like the kite bravely battling against the wind. But he was made of good stuff, and there was a strong hand holding the string, for we read again from his letters:

"'How it will all end, God in his great goodness, will direct. I am thankful for His protection to this time. I have a consolation within that no earthly effort can deprive me of, and that is that neither ambitions nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, can never reach the most vulnerable part of me; though, while I am set up as a mark they will be continually aimed.'

"His trust was in God, and so shocked was he when he learned that the habit of swearing was growing in the army that he issued a general order calling upon officers to set the men a good example, and added, 'The practice is foolish and wicked—a vice so mean and low, without temptation, that every man of sense and character detests and despises it. We can have little hope of the blessing of heaven on our arms if we insult it by our folly and our impiety.'

"No, George Washington was not the man to give way under severe trials. He was not like the kite whose framework breaks or whose paper covering is torn by the force of the wind. Under these conditions a kite must dash to the earth. [Draw the rent in the kite with black. Remove the drawing from the board, invert it, and then re-attach it to the board, Fig. 85.] But when the trials came to Washington he arose in his might to meet them, knowing that God would be with him.

"Let us ever remember that God is our strength, just as he was the strength of George Washington."

"A MERRY HEART"

—Cheerfulness
—Smiles

To Cultivate the Spirit of Cheerfulness is to Bless and Brighten Other Lives.

THE LESSON—That in no way can we serve those about us better than by the kind of service which reveals the true gladness of the Christian life.

The Christian religion is based upon principles which lift us from sin and its attendant evils of discouragement, unrest, despondency and suffering, to the higher plane of confidence, hope, praise and love. It is a religion of good cheer, which God's children must reflect to a darkened world if they are to fulfill their earthly mission.

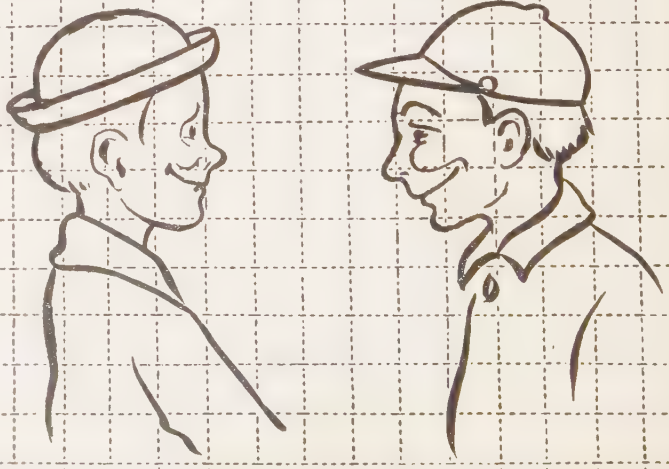
The Talk.

"I wonder how many of us are getting too busy or too lazy to smile. I see some, who were looking pretty solemn before I made the remark whose faces look a little brighter now—and some have already broken into a most gladsome smile. I'm glad of it. Smiles, they say are the least expensive things we can give to other people, and sometimes they value them more than silver or gold. But how can we smile unless we feel like it? That's the question. Well, we will feel like it if we think right things and do right things, living close to the Master, even if things do go very, very much awry sometimes. The Bible has a good many things to say about smiles, and it isn't at all guarded in declaring that smiles are worth a good deal more than words, unless those words are very carefully spoken. Here is what we find in the book of Proverbs: 'A merry heart maketh a cheery countenance.' So, we find, it is necessary to feel happy within before we can show it on the outside. And then it says: 'He that is of a merry heart hath a continual feast,' which shows that if we are truly happy, everything about us will appear brighter and more delightful. Again, it says: 'A merry heart doeth good like a medicine.' How true this is; you never saw a sour, gloomy pessimistic person who was in real good health, while the one who shows the most gladsome face is either in splendid physical condition or else has risen above his pains and distress in his appreciation of God's blessings. They are always believing that 'it might be worse.'

"But is this cheerfulness for the sole benefit of the one who smiles? Not a bit of it. We cannot do evil without harming someone; neither can we cultivate cheerfulness without proving a blessing to

Fig. 86

Fig. 87



others. Here, I want to draw for you the picture of a boy who doesn't seem to have this happy disposition of which we have been speaking. [Draw the lines to complete Fig. 86.] Perhaps he looks this way most of the time—it is a bad beginning. We see him here, coming down the street; perhaps he will meet one of the other boys. Ah, yes, here comes another boy; and this boy has a merry heart, if we are to judge from his facial expression. [Draw the second boy.]

"We have no way of knowing what this second boy said to the first boy, but we can tell from his face that he has a merry heart. And what about the first boy? Ah, he, too, has caught it, for his face reflects the smile of the second boy. [Add line to change the facial expression of the first boy, completing Fig. 87.]

"We refer again to the book of Proverbs, and there we find that 'a word spoken in due season, how good it is!' It must have been such a word that the first boy spoke to the second. 'A word fitly spoken,' we read again, 'is like apples of gold in pictures of silver.' But we must choose the right words to go along with the smile, and the greatest danger seems to be that we will say too much, for the same book of Proverbs says that 'he that hath knowledge spareth his words.' He knows how to choose and when to stop. Let us remember that the smile counts for more than mere words. The smile is a universal language understood everywhere on earth. It is the badge of friendship, and that is the thing which the world craves.

"A friend of Haydn, the great composer, once asked him how it happened that his church music was so full of gladness, and Haydn replied, 'I cannot make it otherwise. I write according to the thoughts I feel; when I think upon my God, my heart is so full of joy that the notes dance from my pen.'

"To the one who needs your smile there is nothing else in all the world, perhaps, that will prove so life-giving. Many a despondent one has been thrilled with vital power, lifted, and enobled by the knowledge that another heart beats with it in tenderness and sympathy."

WHAT IS BEST

—Work
—Success

Success Means the Constant Employment of Our Best Faculties in the Noblest of Service.

THE LESSON—That true success does not depend so much upon what you get out of this world, as upon what you accomplish for others.

The magic word, "Success," is before each one of us to inspire us to larger deeds; but let us not forget that many a rich man has made a great failure of life, while many a poor man has made a great success of it. The talk deals with the subject in a commercial way, as an illustration of success in the truest sense.

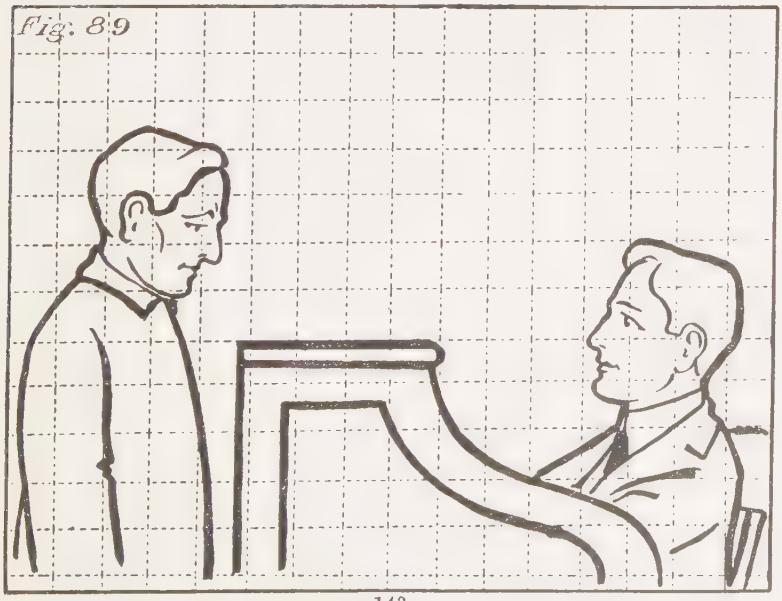
The Talk.

"Every one of us desires to be successful. But some of us have one definition of success while others have an entirely different view. Many are sure that the attainment of wealth is the measure of success; some are equally sure that the achievement of political or social honors marks the arrival at the goal of success; and so on. But, no matter how we may have defined success, many of us who have fallen short of our ideals declare in the bitterness of disappointment that we could have reached the top if we had only had the advantages that others enjoyed; if we had been helped at the proper time, or if we could have had enough money or strength.

"Let us take the example of the young man who occupies a high position in the commercial world. We will draw a picture of him seated at his desk. [Draw Fig. 88, complete.] This young man is at the head of an important department of a great manufacturing concern, and there are rumors that he is about to be advanced to a place of greater responsibility. He receives a large salary. It is a part of his duties to direct the work of many men in his department. These men come to him for instructions. We will draw one of these men. [Draw man to complete Fig. 89.] What is passing in the mind of the man who stands here receiving his instructions? This is what he is saying to himself: 'I cannot understand why this other man, who is no older than I am, should have such a good position, while I must stay in a place of less importance. He must have a pull.' And he goes away with bitterness in his heart.

Fig. 88

Fig. 89



"The fact is that the man with the lesser position spends his time, his energy and his talent in pursuing the trivial, temporary things, the so-called pleasures of life. He is a time-waster. The successful one has won his way by concentrating his efforts on learning how best to do his work.

"Do you ever harbor such thoughts about people who have made good in the commercial life? Have you ever, for example, thought that the high place in the world of commerce held by Andrew Carnegie was attained through some strange chance or luck? If you have, perhaps it might be well to take a glance at the main points of his early life. In Scotland, his father was a weaver, whose business was destroyed by the introduction of power looms. One day, when the father came home, he said to his boy, 'Andy, I have no more work!' The lad knew what it meant, and immediately he decided to meet his father's problem to keep the wolf of hunger from the door. He was then but ten years old. It was decided to come to America, and here Andrew Carnegie, at the age of eleven, obtained a place in a mill as a bobbin boy, at $1.20 a week. He writes as follows concerning the great lesson he learned at that time: 'I was no longer dependent upon my parents but at last was admitted to the family partnership as a contributing member and able to help them. I think that makes a man out of a boy sooner than anything else.' At the age of fourteen, he was a stoker in the boiler room of a small factory, and then took employment as a telegraph boy at $300 a year. When he advanced to a place of greater responsibility as a telegrapher, he made his first investment in the purchase of an interest in an express company. While still engaged in this capacity he met Woodruff, the inventor of the sleeping car, and seeing the value of the invention he later engaged in its manufacture. From then forward, as superintendent of the Pittsburgh division of the Pennsylvania railroad, in the oil fields and in the steel industry of which he has long been regarded as the king, his rise has been the result, not of good fortune, but of hard work looking toward a desired object.

"The story of the success of the lives of Lincoln, of Moody, of Mozart, of thousands of the world's great men is the story of work and hope, of poverty and inspiration.

"So, in the Christian life, Jesus asks us to cast out of our lives the pursuit of the vain, transient things and to center our minds and hearts upon the truest, the loftiest and the best. Success may mean a most humble place in the world. But the 'pearl of great price' is the blessing of peace, of faith, of hope and of love which come to him to whom the Master says, 'Well done.'"

MESSAGES TO THE CHILDREN —Cradle Roll Day —Children

The Scriptures Are Full of Beautiful Thoughts for Cradle Roll Day.

THE LESSON—That God loves a baby; that both the Father and the Son, through their recorded words, constantly express their love of the little ones.

This somewhat "unusual" chalk talk will not fail to accomplish its object in getting the attention of the children and causing them to consider some of the especially beautiful thoughts appropriate to Cradle Roll Day.

The Talk.

"I want to see the hand of every boy or girl who likes to get a letter. Yes, and you like to get pretty post cards, too; don't you? And the reason you like to get them is that you know, then, that someone thinks of you and cares for you.

"Well, then, on this Cradle Roll day, I am sure we would all like to get a letter from someone who cares for us, and so, I will first draw the envelope and then see if there is a message in it for us. [Draw the envelope on the paper in black outline and then, with the broad side of your crayon give it an even tinting of pink, light blue or other dainty color. Then, with your black crayon, address the envelope to your own school, by revising the wording as here shown. Add the stamp in brown, and the postmark in black, completing Fig. 90.]

"Well, here is the envelope. Now, I wonder if there is anything in it for us.

[With a sharp pen knife or scissors cut a slit in the paper at the end of the envelope as if you were opening it. Thrust in your hand and bring forth a sheet of paper like a letter only much larger—folded to fit the envelope (Fig. 91). This, of course, is placed there in advance, beneath the outer sheet, attached with thumb tacks so it will tear loose readily. The action will arouse much interest.]

"Well, surely we have something here that looks like a letter or a message. Ah, yes, it is a message of love to the little ones from the Savior Himself, for it was Jesus who spoke these beautiful words:

" 'Suffer the little children to come unto me, for of such is the Kingdom of Heaven."

Fig. 90

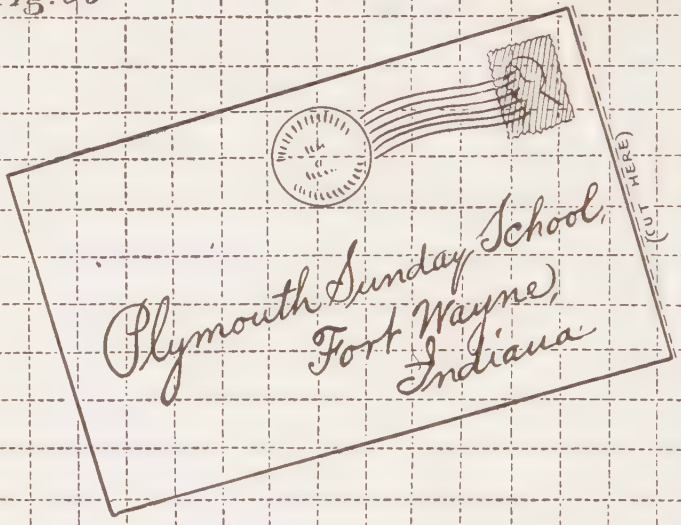
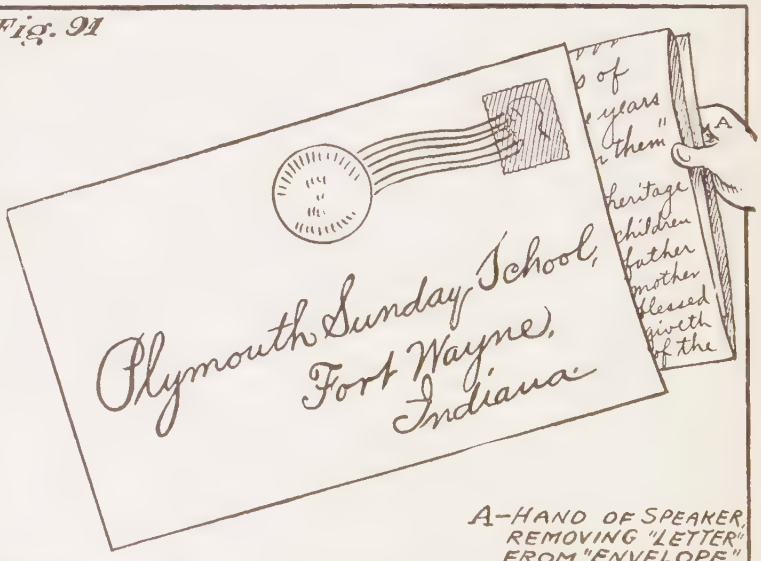


Fig. 91



A—HAND OF SPEAKER REMOVING "LETTER" FROM "ENVELOPE."

"And let us see if there is a message for the little boys and girls of the Sunshine and the primary classes. Ah, yes, here it is; and it is from the Bible, too (Eccl. 12:1), and this is what it says:

" 'Remember now thy Creator in the days of thy youth, when the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them.' And this means that if you are faithful to your Sunday school and will remember the beautiful things you learn here and carry them through life with you, you will be more than grateful in the years that are to come.

"I wonder if there is anything here to let these boys and girls know whether God thinks they are worth anything or not. Yes, here is a message from the Psalms which says: 'Lo, children are an heritage of the Lord. As arrows are in the hand of a mighty man, so are children of the youth. Happy is he whose quiver is full of them!' And so a man is rich if he has those about him who call him father, and a mother is blessed in the love of her children.

"Does the message say anything about how the boys and girls should treat their fathers and their mothers? Let us see. Yes, it says: 'Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.' And again it says: 'My son, heed the instruction of thy father, and forsake not the law of thy mother.' And then, too, it adds this word: 'Children, obey your parents in all things, for this is well pleasing unto the Lord.'

"And is there a message for us older ones on this Cradle Roll Day? I believe there is, for I find here this message: 'Except ye become as little children, ye shall in no wise enter the Kingdom of Heaven.'

"And is there a message to the parent which sheds any light on the way they should treat their children? Yes, here it is: 'The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame.' When we are boys and girls we must obey father and mother or suffer punishment to keep us in the right pathway.

"And is there a message to the grandfathers and grandmothers on this glad day? I think so, for I find here this message, 'Children's children are the crown of old men.'

"Let us remember all of these messages which have come again to us on this glad Cradle Roll Day."

THE PERFECT LIFE —Thanksgiving Day —Perfection

The Love of God In Our Hearts May Be Perfect, Even Though Our Lives Fall Short of Perfection.

THE LESSON—That if we "hunger and thirst after righteousness," as did the Pilgrim Fathers, our lives, though imperfect, will be well pleasing to the Father.

Many of us are discouraged because we cannot, or do not, attain to the high ideal of life which we find before us. God's Word seems to bring comfort to the disappointed one by showing him that if he earnestly desires to attain to the highest ideal, his acts are well pleasing to God, even though he falls short of his hopes. In using the Pilgrim Fathers as an illustration, the talk is well fitted to the observance of Thanksgiving Day, but it is also appropriate for many other occasions.

The Talk.

"Any one of us who wants to find something beautiful about us, needs only to take a good look. Here, for instance, we may see a tall, straight tree. [Draw the tree, of Fig. 92.] And over here, nearer by, we may find a rosebush in bloom. [Draw the bush and rose.] And here is the sun shining in all its glory. [Draw the sun, using orange. Any suitable color may be used for the rose. The trunk of the tree should be in brown and the foliage in green. Draw the distant foliage, completing Fig. 92.] And as we look upon these things we may think of them as perfect in every way, because they are all God's handiwork.

"And yet—

"Let us take a closer look. We find that when the tree is cut down for lumber it is marred by many imperfections, and that a great deal of it has to be thrown away as useless. Somehow, we are a little bit disappointed in the tree, for we thought it was perfect. As we turn to the rose, we are reminded by a sharp pain in our fingers as we examine it, that the stems are covered with ugly thorns. [Add the thorns.] And then we notice, too, that many of the leaves on the bush are deformed and unshapely. As we turn to look upon the sun, we are dazzled by its brilliance, at first, and then we discover that even this brightness is clouded by spots which seem to make it imperfect.

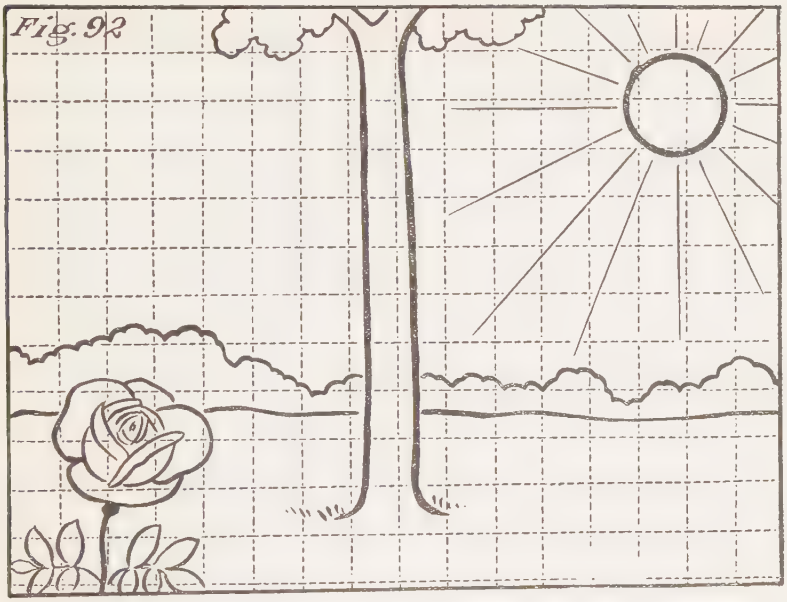


Fig. 92

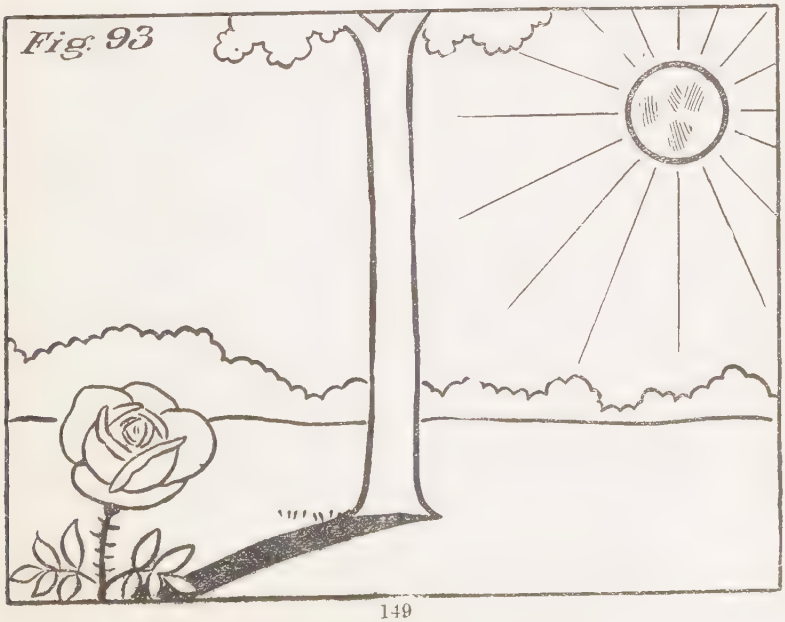


Fig. 93

Then too, as we look away from it, we find that the sun, in its passage through the sky not only brightens many a dark corner, but it casts many a deep, gloomy shadow as well. [Draw the shadow of the tree, completing Fig. 93.]

"Well, now, wouldn't it be foolish for us to go about finding flaws in God's creatures, like this? Ah, yes. But it is just this way that some of us study our own lives. Just because we don't find perfection there, we are disheartened and discouraged, forgetting that God's Word is the authority for the assertion that 'there is not a righteous man upon earth, that doeth good, and sinneth not.' But we must not forget that other assertion which is equally true, namely, that they are blessed 'who hunger and thirst after righteousness,' and nothing short of this desire for godliness is pleasing to the Father.

"We have before us the inspiring, the nnobling example of the Pilgrim Fathers, who, denied the right to worship God after their own manner in their home across the seas, made the perilous journey to the new world to establish here the beginning of a mighty church and a mighty pattern for all who were to come after them. They were men and women who hungered and thirsted after righteousness. But were they perfect? No. It would be impossible to find, in the world's history a life in which some imperfection did not lurk? Should the discovery of faults and imperfections in ourselves or in others discour age us from trying to follow in the footsteps of the Perfect One? Surely not. We should see in the shortcomings of others an inspiration to live our own lives more closely to the measure which we know to be right and true. The knowledge of our own faults and imperfections should make us more sympathetic, more helpful to others and induce a spirit of comradeship with those who need a strengthening hand on the pathway of life.

"We know, too, where to take these faults and imperfections of ours. How often has He answered the prayer, 'Create in me a clean heart, O God, and renew a right spirit within me.' To become wearied, to lie idle and despair because we have not attained to the ideal is to commit a grievous error. Get busy! In true work for Him is the surest cure for the trouble. Faulty? Yes. But let us not forget the truth in Dr. VanDyke's words, 'the best rosebush, after all, is not that which has the fewest thorns but that which has the finest roses.'

"Let us not lose heart because of our shortcomings, but give thanks that we may attain to the highest if we but do His will."

BRING FORTH FRUIT —Children's Day —Fruitfulness

A Children's Day Thought for the Entire School—The Live Branch

THE LESSON—That as the fruit tree fulfills its mission only when surrounded by proper conditions, so, also, must the child be provided with the conditions which will help him to bring forth fruit in the Christian life.

The illustration here given possesses the unusual qualities of entertainment for the very littlest children of the school, of enlightment for the juniors and intermediates and of personal appeal to the seniors and adults—especially those visitors who may be attracted on the occasion of Children's Day. The use of the colored chalk makes the picture especially attractive.

The Talk.

[Before beginning the talk, draw the bare limb in brown.]

"What is this? A dead branch, did you say? Perhaps. Perhaps not. We are supposed to be looking at it in the winter time, and, of course, it isn't real easy at first to tell whether it is dead or merely sleeping; but if we examine it closely we can tell, because the leaf-buds are formed in the autumn, and if the limb is alive we shall find the little leaf-buds there. [Examine the branch.] Yes, the branch is alive, for the little leaf-buds are clustered everywhere, waiting to burst forth into full-grown leaves. [As you speak, touch the limb here and there with green and then draw the clusters of full-grown leaves.] And here, too, I find some little pink buds, and a little later they open into pretty flowers, for this is the limb of an apple tree. [Add the flowers, completing Fig. 94.]

"And then, as time goes on, we witness another interesting change, because God intends that the tree shall do more than bear leaves and flowers. We find that the pretty pink flowers which have filled the air with their fragrance and gladdened our eyes with their beauty have gone away, and in their places have come little green apples. [With green chalk draw the green apples just large enough to cover the blossoms.] Green apples are good things—to leave alone, so we will not pick them. We will watch and see them change into something else. [With red chalk draw the large ripe apples, covering up the green surface. This completes Fig. 95. If the green doesn't disappear entirely, it doesn't matter. It is well, however, in drawing the green apples, to use as little of the color as possible.] And now we have the ripened fruit of the apple tree.

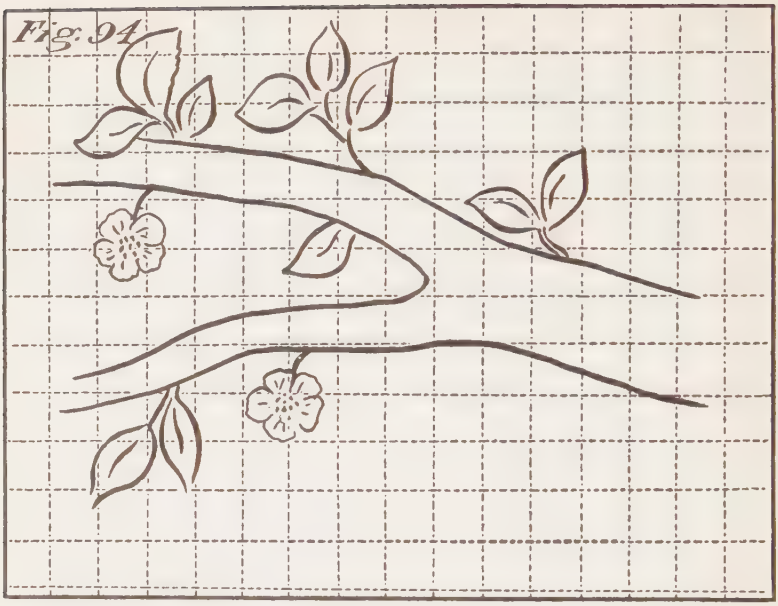


Fig. 94

Fig. 95

"This part of the story is for the little boys and girls. But we must say a word also to the boys and girls of the junior and intermediate classes. It is this: That the branch of the apple tree, in bringing forth in its time the leaf-buds, the leaves, the blossoms, the green apples and the ripened fruit, has done nothing excepting that which God planned that it should do. He asks of it no more and no less. That is its duty. The lesson for us is this: He expects us to do our full duty, just as the branch of the apple tree has done. He asks that we bring forth the fruits of service, of sacrifice, of cheerfulness, of kindness, of love and of humility. He has surrounded us with the things which make it easy to do this. Let us find out the best way for us to do it and enjoy real living as we bring forth fruit for Him.

"And I would also add a word to the seniors and the adults of our school, as well as to the visitors of the day. We all know that the branch cannot bring forth its fruit unless it be a part of the tree. Christ has said, 'I am the vine,' and unless we get the children attached to this true vine, their lives cannot bear Christian fruit. He is our support and our life. Just as the branch must have the sunlight and the warmth for its development, so must each one of these children have His love and our love and our help to live Christian lives.

"It was the Master who said, 'Herein is my father glorified, that ye bring forth much fruit.' In helping these little ones we are ourselves bringing forth fruit. I believe that in this service, side by side with these children in the Sunday school, we shall find our Christian experiences enlarged and blessed. Let us pray, then, that each of these precious lives may be 'like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf doth not wither, and whatsoever he doeth shall prosper.'"

"YOUNG MEN, AHOY"

—Temperance Day
—Dissipation

John B. Gough's Thrilling Word Picture a Remarkable Temperance Lesson.

THE LESSON—That we dare not trifle with the devil's poison.

The world has known no greater foe to intemperance than John B. Gough. No words of this great leader have left a more lasting impression than those which he used in his striking picture of the young men drifting in a boat on the Niagara river. Happily, it adapts itself to the requirements of a chalk talk.

The Talk.

"The great temperance leader, John B. Gough, devoted the best years of his life to an earnest endeavor to save boys from the evil of strong drink, of which he knew so much through long, bitter experience. Familiar to all of us, perhaps, is the thrilling word picture of the young men who launched their rowboat upon the quiet, smooth waters of the broad Niagara river a few miles above the mighty cataract. [Draw the boat and the young men, completing Fig. 96. It might be well to prepare this first scene in advance.]

"'Now,' says Mr. Gough, as he enters into the narrative, 'launch your bark upon the Niagara river. It is bright and smooth and still; there is a ripple at the bow; the silvery wake you leave behind you adds to your enjoyment. Down the stream you glide; you have your oars, and you think you are prepared for every emergency—and thus you go on your pleasure excursion, thinking naught of dangers ahead. Some one cries from the bank! Hark!

"'Young men, ahoy!'

"'What is it?' you ask.

"'The rapids are below you!'

"'Ha, ha! We have heard of the rapids below us,' you laugh, 'but we are not such fools as to get into them. When we find we are going too fast, we will pull for the shore.'

"*'Young men, ahoy!'*

"'What is it?

"'The rapids are below you!'

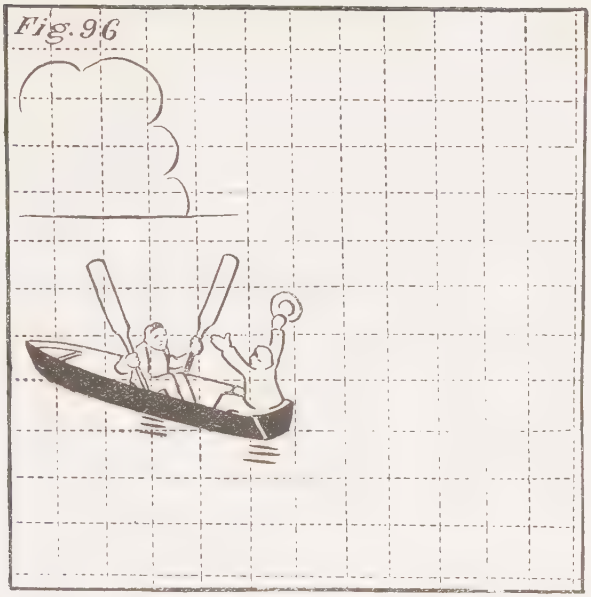


Fig. 96

Fig. 97
This is the top of the sheet during drawing of Fig. 96.

"'Ha, ha! We will laugh and quaff; all things delight us; what care we for the future? No man ever saw it. "Sufficient unto the day is the evil thereof." We will enjoy life while we may, and catch pleasure as it flies. This is the time for enjoyment. It is time enough to steer out of danger when we find we are going too swiftly with the stream.'

"'YOUNG MEN, AHOY!'

"'What is it?'

"'The rapids are below you! Now see the water foaming all around you! See how fast you go! *Quick!* QUICK! Pull for your very lives! Pull till the blood starts from your nostrils and the veins stand like whipcords on your brow!'

[At this point, quickly detach the drawing from the board, turn it one-fourth around and re-attach with thumb tacks; then add the lines to complete Fig. 97.]

"'Ah, it is too late! Shrieking, cursing, blaspheming, over the falls you go!—and thousands thus go over every year by the power of evil habits, declaring, "When I find it is hurting me, I will quit." But these latter do not go by the water way, but by the whiskey way, which is a thousand times worse! No man today fills a drunkard's grave who did not once think he could quit—but he found, too late, that he couldn't.'

"'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise,' says Solomon, and he might have made it ten times as strong and still kept within the truth. Everywhere, and at all times, when a young man starts to do evil, he hears plainly and clearly the cry, "Young man, ahoy! The rapids are below you!' It is the voice of conscience, his true and faithful servant. But, unfortunately, as the voice is unheeded and bad habits grow stronger, conscience grows weaker, and, after a while, it cannot serve us at all, for Satan has taken possession of it. The evil one can do as much mischief with a man's conscience as he can with his heart. He can 'sear it with a hot iron.' (I Tim. 4:2.) He can 'defile' it. (Titus 1:15.) He can kill it. (Eph. 4:17-19.) And how can a seared, defiled, dead conscience help him to shun temptation and sin? Many a man, honest in his dealings with those about him, is dishonest with himself when he begins to allow bad habits to rule his life and to allow Satan to defile and kill the conscience which has been provided to guide him in caring for his own body—the earthly temple given to him by God as the earthly abiding place of his immortal soul."

VALUELESS THINGS

—Boys' Day
—Ability

They May Not Remain So If We Give Them Proper Attention—A Thought for Boys' Day.

THE LESSON—That our seemingly useless, or even harmful, traits may prove to be our most valuable talents.

This little fragment of industrial history should impress a lesson upon all young people, though it is especially adapted to Boys' Day.

The Talk.

"During the period extending from the time that people first settled in America up to the time of the civil war those who chose to live in some portions of the area which are now the states of Pennsylvania, Ohio and West Virginia selected their land with great care. In some parts of the land they found a disagreeable kind of oil in the ground which oozed from the rocks below. When a man bought a piece of ground he was very careful to find out for sure that there was none of this oil about the place, and if he did find any of it, it is probable that he made this fact known: [Draw the signboard and the letters, Fig. 98, complete.] To him the ground was worthless.

"It may be that some of the people knew that this oil was the same kind that the ancient Jews used in the preparation of their cement for building purposes, and that it was the same that the more ancient Egyptians used in the preservation of the mummified bodies of their dead; but, as the Americans did not need oil for such purposes, they considered the oil a nuisance. At one time, while a man was drilling for water, he struck such a strong artesian well of oil that it gushed out all over the ground; then it ran down to a river and caught fire as it spread out over the swiftly flowing water. The flames spread down the river and it looked for all the world as if the river was burning up!

"They called this oil petroleum—rock-oil.

"One day, in 1859, after there had been a good deal of talk as to whether or not this oil was good for anything, Col. E. L. Drake hired some men to drill a well at Titusville, Pennsylvania. The drillers at first refused to work for a man who was so foolish as to spend his money in this way, but, finally, they set at work on the job under the belief that they were really drilling for salt! But the oil began to flow, and some men soon learned how to make kerosene out of it.

Fig. 98

Fig. 99

This took the place of tallow candles, and from that moment the world has been much brighter. The men kept right on with their experiments, until now we have not only kerosene, but gasoline, benzine, rhigoline, naphtha, mineral sperm oil, lubricating oils, paraffine wax, carbon oil and a variety of medicinal products—all made from this once useless petroleum. These discoveries have brought also the gasoline and oil stoves, gasoline and gas engines and the automobile. From the industry has grown the Standard Oil company, one of the richest and most powerful commercial enterprises in the world. So now, in these eastern states, it is vastly different from what it used to be when a man discovered oil on his land. If he finds oil now, and if he puts up a sign at all, it is apt to read like this: [Revise Fig. 98 to complete Fig. 99.]

"From this little fact of industrial history I want to draw a lesson, especially for the boys, today. Perhaps we cannot own any stock in the Standard Oil company, but we have something just as good, and better. Perhaps we have found in ourselves what we think is a useless talent—useless unless we refine it and cultivate it. One day some people living on a certain street in New York raised a big row because a small, ragged street boy drew pictures all over their sidewalks with chalk. To them, he was nothing but a nuisance. However, a prominent man came walking by one day. He looked at the chalk drawings and knew at once that the boy had real artistic talent. He became interested, gave the boy an education and now he is one of America's celebrated painters.

"Study yourselves, boys. Do you love music? If you do, and if you have the talent to become a musician, don't throw away your talent by using your ability for any low purpose. Make music, like Haydn, who praised God through every note!

"Do you like to draw? If you are to be an artist, do not use your talent for low purposes. Let your work be of a kind to reflect credit upon you—work which will make other people better for having seen it and for having been influenced by it.

"Do you like to speak? Do you plan to study medicine, or law or to be a teacher? Whatever your plans may be, based on what you believe your best talent to be, do not let your talent go to waste like this oil did for so many years. Treasure it up, refine it, and in whatever direction God may lead you, you may be sure that you will have ample opportunity to let your talent bring greater brightness into the world. And then you, too, would not part with your possession for any price!"

THE STORY OF A HAT —Politeness —The Common People

A thought for the Thoughtless Who Have But Little Politeness and Respect for the Common People.

THE LESSON—That every one who truly fills his high or lowly place in the world is deserving of respect and honor.

This story contains a splendid lesson for all of us. There is much in it to start the boys and girls to thinking of the worthiness of doing the humble things in life, and of the respect due those whose place may be more lowly than theirs. True worth is the measure of our value in the world, whether our work be great or little.

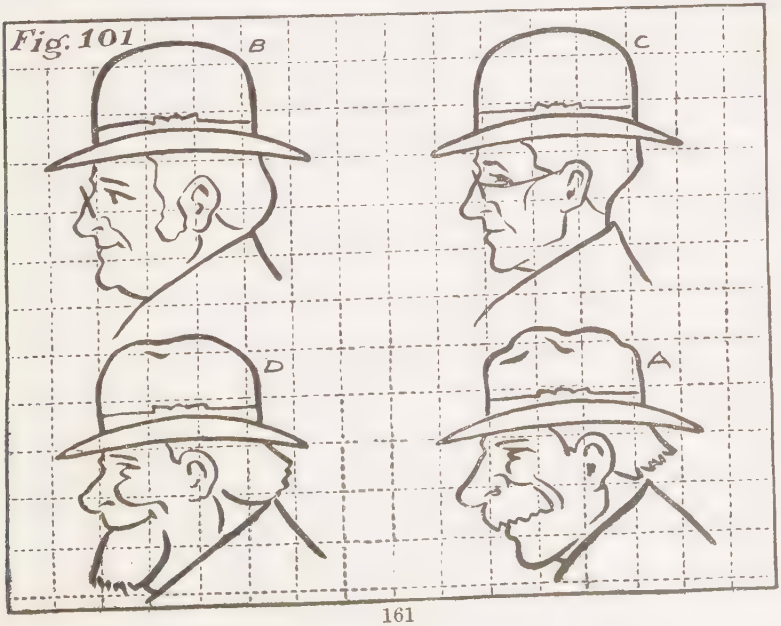
The Talk.

"This morning I am going to tell you 'The Story of a Hat,'—and this is the hat. [Draw only the hat, A, completing Fig. 100. This is the same drawing as that of the lower right-hand corner of Fig. 101, before the face is added.] I don't wonder that you smile. It's a seedy-looking old hat, isn't it? It looks as if it ought to be burned up or else dumped in the ash barrel; but, before we do that, let us hear the story.

"Once upon a time Mr. Brown, a college president, was passing a clothing store when he saw, displayed in the window, a hat like this. [Draw only the hat as in B.] Mr. Brown went into the store and tried on the hat. It fitted him, and when he came out he looked like this in his new four-dollar hat. [Add the head of Mr. Brown, completing B.] Everybody respected the college president and was polite to him. After a while Mr. Brown's wife told him that his hat was getting just a little bit shabby—perhaps just a little bit out of style, too. And so the college president gave the hat away to a poor but respectable preacher, Mr. Green, and this is the way Mr. Green looked in the hat. [Draw C complete.] Mr. Green was not a 'D. D.,' by any means, but he was a good man who was made to suit and fit a certain class of people who could not have understood the big words of a 'D. D.' Well, Mr. Green wore the hat for a while, and then he gave it to the janitor of his church, a man named Mr. Blue. The janitor wore it for a while, until it looked about like this: [Draw D, complete.] You will notice that it was somewhat indented by this time, but it was all right for Mr. Blue and he was glad to get it. There was a man in the town by the name of Mr. White, who had a job cleaning the streets. He was a friend of Mr. Blue, and the janitor gave him the hat. This is the way

Fig. 100

Fig. 101



Mr. White looked in it: [Draw the face under the hat, A; this completes Fig. 101.] Mr. White had a little cart and a big shovel and an old broom, and he worked all day sweeping up and carting off the old paper, the stubs of cigars and everything else which, if allowed to accumulate, would soon make the streets look disgraceful and the town unhealthful.

"And so, we see, this poor old hat had done good service for four different kinds of men. Remember this—that every man who wore the hat was a useful man in his place. Each one was a necessary man. We must have him. Especially is this true of the man who kept the streets clean, for he, just like the man who collects and takes away the garbage, helps to keep away the scourge of typhoid fever, and cholera and other dread diseases, by being willing to do the dirty work and to wear the old hat. Why, just suppose everybody was a college president. Who would wash our clothes? Who would scrub our floors? Who would clean our streets? Who would cart away our garbage?

"Now, don't you see that the street cleaner and the 'garbage gentleman' are far more useful than any wealthy man's son who doesn't do a lick of work, who rides around in an automobile at his father's expense and who spends his time at night in wasteful or sinful ways so that he gets to bed at one or two o'clock in the morning and sleeps until nine or ten o'clock the next day? Why, bless your soul, the street cleaner and the 'garbage gentleman' are worth a dozen good-for-nothings like that!

"Then why look down upon the poor man—the laboring man? Why not be just as polite and respectful to him as to the college president? God made them both, and each is filling his place in life. Each man whose picture we have drawn belonged to a different class of people, just as God designed they should, and each, if he did his duty in life, had just as important a place in the community as the other.

"Abraham Lincoln said that 'God must think more of the common people than He did of any other kind, because He made so many more of them.'

"Surely, all this is reason enough for the best of us to be kind and considerate, respectful and polite toward people whose hats would not suit us at all!"

OUR COUNTRY'S FLAG

—Flag Day
—Patriotism

A Little of Its History and of Its Meaning—Some Interesting Facts

THE LESSON—That loyalty to the flag means the fulfillment of duty to God and to our fellowmen.

"Flag Day" suggests a patriotic demonstration, and this talk will harmonize well with your decorations and the other features of your program. The talk calls for the drawing of four flags. It is suggested that you prepare in advance of the talk all four flags of Fig. 102, as the drawing may require more time than you can spare during the talk.

The Talk.

"We have about us today some of the flags of the United States of the present time. I believe you will be interested, though, in seeing some of the flags of our country of earlier days. I will present them to you.

"Before the Revolutionary war was begun, and at the time of the beginning of the trouble, some of the colonies had flags of their own, and some of them were very curious indeed. However, when General George Washington took command of the troops at the beginning of the war it was decided to adopt one flag for all the united colonies, and so a committee was chosen and a flag like this was designed: [Indicate flag "a."] These two crosses represented the crosses of St. George and St. Andrew, and the thirteen stripes represented the thirteen colonies. You see, they patterned the crosses after the British flag, because there was no certainty at that time that the colonists would break away from England. This is the flag that was raised over the camp of Washington at Cambridge, January 2, 1776.

"But in 1777, after the colonies had proclaimed the Declaration of Independence, congress ordered that the flag of the thirteen United States be composed of thirteen stripes, alternate red and white, and that thirteen white stars in a field of blue be substituted for the crosses. It was also decided to add one star and one stripe as each new state was admitted. Congress, then in session in Philadelphia, named George Washington, Robert Morris and Colonel Ross to call upon a widow who had been making flags for the government and ask her to make this first real American flag. And this is the flag that Betsy Ross made: [Indicate flag "b."] It is said that Betsy Ross

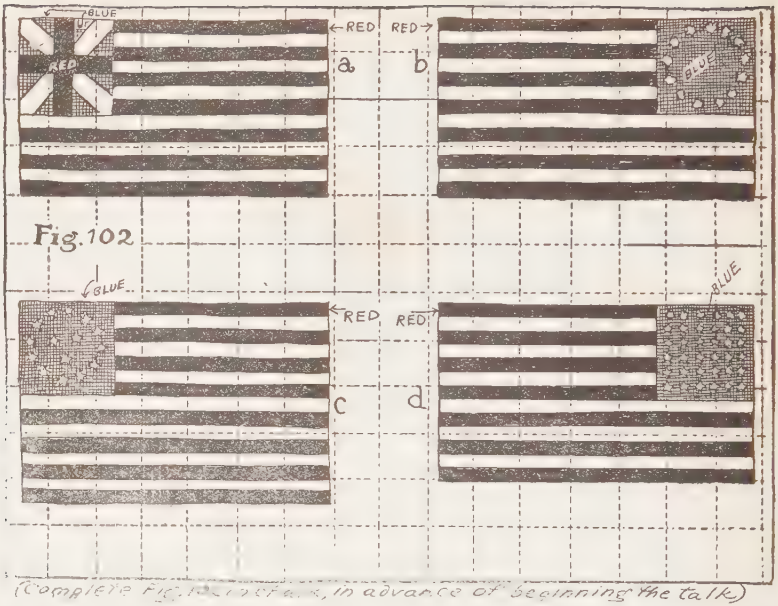


Fig. 102

(Complete Fig. 102 before class, in advance of beginning the talk)

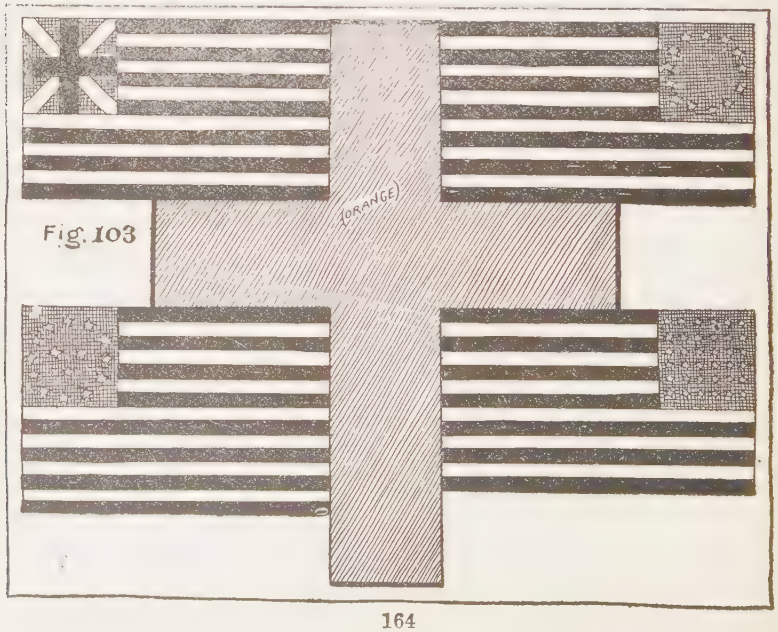


Fig. 103

suggested that the stars be five-pointed, as she could fold her cloth so as to make a five-pointed star with one clip of her scissors. Can you make a five-pointed star with one clip? Betsy could! [Note: The writer has seen the simple process described in a sketch of Betsy Ross; it is too long for repetition here, but a demonstration of the method would be an interesting innovation.]

"Well, this flag was carried throughout the remainder of the Revolution, and it was present at the surrender of Burgoyne and the fall of Yorktown. But when Vermont and Kentucky were admitted as states, the flag was changed, so there were fifteen stars and fifteen stripes, like this: [Indicate flag "c."]

"This flag waved throughout the war of 1812. It was this flag that Francis Scott Key saw 'through the dawn's early light,' and which inspired him to write 'The Star-Spangled Banner.'

"It was not until 1818 that congress saw that a mistake had been made and that it would be necessary to confine the number of stripes to the original number, thirteen, though we have continued to add a star for each new state. This is the flag of today: [Indicate flag "d."]

"As we look upon this flag, our hearts grow warm with love for our country. We honor it and the memory of those who brought it into being and who died to preserve it for us. I know of no better closing picture than this, which indicates the true spirit of the patriots who died beneath its folds upon the fields of battle—a picture which speaks to us of Him who said, 'Greater love hath no man than this, that he lay down his life for his friends.' [With heavy black put in the outline of the cross; fill in with orange, completing Fig. 103.]

"Boys and girls, what does the flag stand for? *Loyalty to country.* What does the cross stand for? *Loyalty to Christ.* Which is the more important? You are not asked to answer—only to *think.* Being loyal to Christ makes people truly loyal to country; but, alas, there are many who profane His name while they pretend to be loyal to their country. It cannot be done."

THE LITTLE ONES

—Cradle Roll Day
—Teaching

A Word of Appreciation to the Parents on the Occasion of Cradle Roll Day.

THE LESSON—That the proper early home training of children for Christ will save future heartaches and anguish.

It is well to make of Cradle Roll Day an occasion of profit and inspiration to the parents of the little ones. Perhaps you don't get a chance to speak to them very often. Your words to them on this occasion, when a day has been set aside for the special consideration of the children in whom their hearts and hopes are centered, will best serve their purpose if they are directed to make the parents feel sure that you, also, are deeply interested in their little ones.

The Talk.

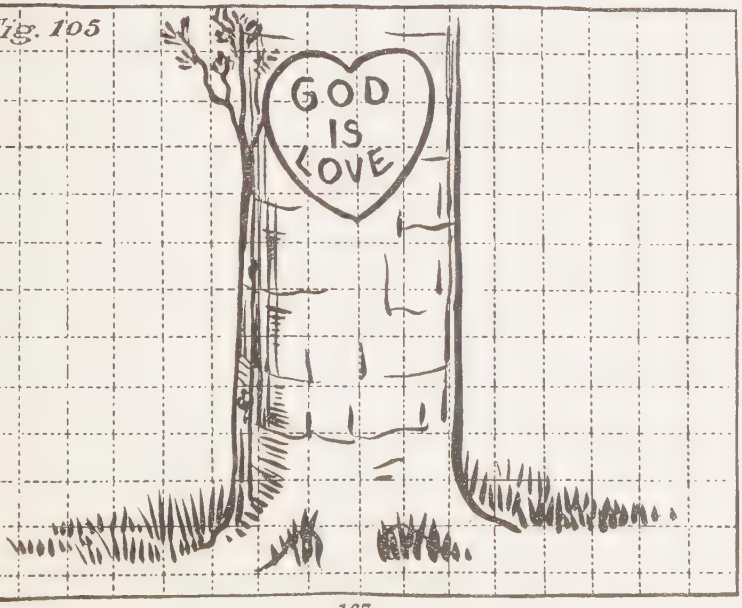
"We are delighted today to see so many of our little Cradle Roll boys and girls—and we are just as pleased to look into the faces of their fathers and mothers. Why? Well, just because we want these parents to know that we love their children and that we are grateful to them for coming with them today to observe this happy time together.

"We want these fathers and mothers to know that while we are trying to teach the way of unselfishness and love to these older boys and girls, and while we are waiting for the time to come when these little visitors of today will be old enough to be with us regularly, we are convinced that the home training for seven days in the week is higher and more lasting than an hour of teaching in the Sunday school under the best of teachers. So it is with joy that we know that these parents are beginning with the babyhood of their children to tell them of Him who blessed the little ones and said, 'of such is the kingdom of heaven.' We are glad we may look forward to the time when we, in the Sunday school, may also have a part in this training.

"Let us hear a little story this morning: Once upon a time a young lad, while idly spending his time in a grove surrounding his eastern home, carved with his knife in the bark of a young birch tree three words which his mother had taught him to say. [As you continue the narrative, draw the small tree and merely indicate the words and the heart next referred to, completing Fig. 104.] The first word

Fig. 104

Fig. 105



had three letters, the second had two letters and the third four letters. And around them he drew a little heart, as his mother had taught him to do. And when he had finished it, he ran away to his play and forgot all about it.

"Years afterward, when he had grown to young manhood, he returned to the home which he had not seen for a long time. As he went once more to the grove, he came upon a birch tree and stopped to look at some words carved upon its bark, with a heart drawn about them. Memory carried him back to the days of his childhood—it was the same tree, grown big and strong, and with it the heart had grown large and the words were there strong and plain. They could not be removed without greatly marring the tree. Here are the heart and the words: [Add lines to revise Fig. 104 to Fig. 105.] As he looked upon the words, they thrilled him with tender emotions as he remembered that it was his mother who had taught him this beautiful sentiment. 'If I had written there an unkind word,' he reflected, 'that, too, would have been as permanent and lasting.'

"And now for the application: We are told that some fathers and mothers, through a false idea of what is of lasting good to their children, permit them, in their inexperience, to learn to do things in a way which will mean sorrow and anguish in the end. Of course, I understand that this could not ever happen to any of these fathers and mothers and these children! The application is for those who aren't here! If the boy rebels against school, he will bless, in later years, the hand which made his attendance compulsory. If he can see no harm in the use of unkind or offensive words, but is compelled by a loving parent to turn his mind and his speech to lofty things, he will later bless that one who saved him from his error. If, in the years when he has grown through babyhood and childhood to youth, a strong, but gentle, hand bars for him the way which leads to evil companions and bad habits, he will praise and bless that restraining hand when the years of discretion show him how close was his step to the brink of a fatal precipice.

"With the same hand which bars the way to wrong must the parent write the words, 'God is Love,' on the heart of each little one. The clear, pure truth cannot be told too often. In after years, as memory brings these children back to your loving arms, back to their little downy beds, they will be comforted with the realization that the words have become so deep-seated that nothing can eradicate them, even after death has closed their eyelids.

"Some one has described the eyes of a child as 'clear wells of undefiled thought,' and God forbid that as their eyes are lifted to ours, full of innocence and confidence, we should give them anything but the purest, most helpful truth as Christ reveals it to us. We pledge ourselves earnestly to do this."

THE BURNED BOOK

—Patience
—Adversity

How Thomas Carlyle's Work of Many Years Was Destroyed in a Few Seconds.

THE LESSON—That there is such a thing as success through patience, and that the Christian should so live that he may rejoice in his tribulations.

One of the crying needs of every-day life is the cultivation of patience. Modern life, with its hustle and bustle, and the ever-present contest for supremacy in its commercial and social phases, displays a growing unrest and nervousness. Patience is a rare quality which should be treasured and nurtured.

The Talk.

"Paul once wrote a letter to the church at Rome in which he said, 'We glory in tribulations, also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts.'

"But we're not all like Paul. If we had been saying it, we might have put it this way: 'We despair that we have tribulation, knowing that tribulations work impatience, and impatience discouragement, and discouragement makes us feel sure that God doesn't care for us. Nevertheless, just the opposite is true, for we know that 'whom the Lord loveth He chasteneth.'

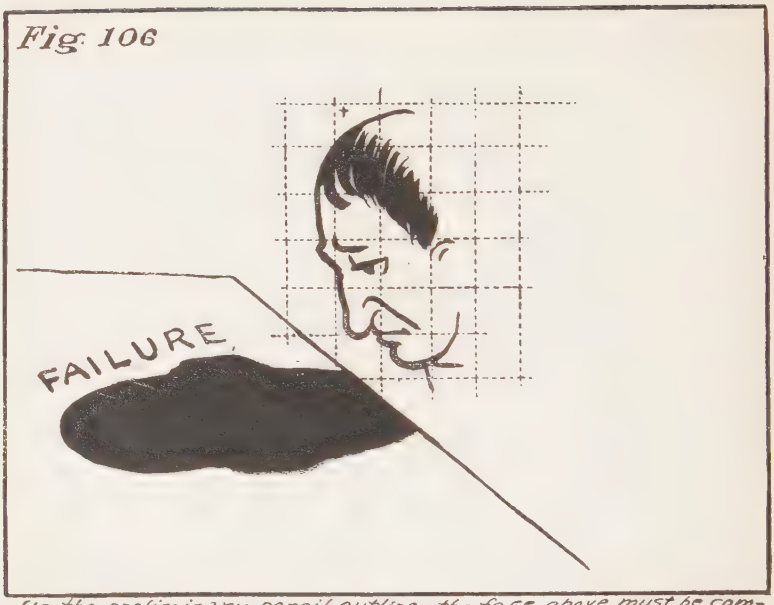
"Everybody has trouble. It comes to all of us in many forms. Ofttimes it is a blessing in disguise. If it were not so, we would not find so many of God's people afflicted in the ways which the Scriptures describe. Abraham, Isaac, Jacob and Joseph and all of the great leaders of the New Testament, as well as of the Old, had their deep troubles and sorrows. And it is so today with God's people.

"Patience is a virtue of which the poets sing. 'How poor are they,' says Shakespeare, 'that have not patience! What wound did ever heal but by degrees?' And Milton said:

"'Patience is more oft the exercise
Of saints, the trial of their fortitude.'

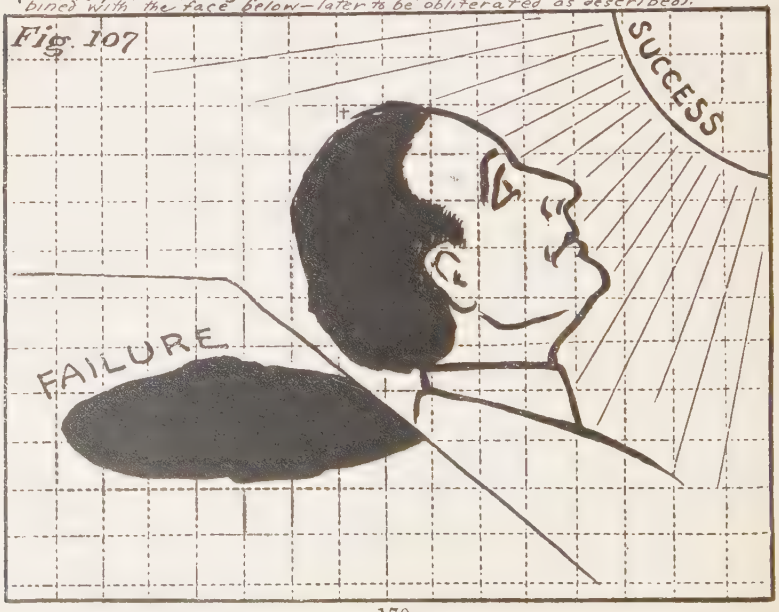
"So, let us try always to understand, in the midst of seeming great trouble, that sorrow and trial have their place in our lives. Whether they are for good or for bad depends largely upon ourselves

Fig. 106



(In the preliminary pencil outline, the face above must be combined with the face below—later to be obliterated as described).

Fig. 107



"I want to tell you the tragedy of a book—a great book. We all know of Thomas Carlyle's great work, 'The French Revolution.' Of this wonderful production it has been said that 'it is a history of the French Revolution and the poetry of it, both in one; and, on the whole, no work of greater genius, either historical or poetical, has been produced in England.' I wonder if we have all heard of the tragedy of this great book and the sorrow which came to its author?

"One day, after Mr. Carlyle had finished the manuscript of the first volume of the work, completing the labors of months and years, and when he felt at last the relief which had tied his hands and his mind through this long period, he loaned the work to his close friend, John Stuart Mill. Before Mr. Mill had finished reading the manuscript, and as it lay scattered about his study, his servant girl, thinking the pages were nothing but waste paper, gathered them up and stuffed them into her kitchen fire! Thus was the labor of weary, toilsome years destroyed in a few moments. On his discovering the awful state of affairs, it was Mr. Mill's duty to go to Mr. Carlyle's home and break the news to him. Mr. Carlyle tells of the interview in these words: 'How well do I remember that night when he came to tell Mrs. Carlyle and me, pale as Hector's ghost, that my unfortunate first volume was burned. It was like a half sentence of death to both of us. We had to pretend to take it lightly, so dismal and ghastly was its horror!'

"If the description of the scene were to end here, I am sure that some of us would see only the darkest, gloomiest side. Let us make a sketch to illustrate this condition. [Draw Fig. 106 complete.] But the description does not stop here. Carlyle goes on to tell how, with the sympathy of his wife, he began anew the great task, and, although it was, as he says, a 'job' that nearly broke his heart, the result was a work superior in every way to his original effort, and he lived to rejoice in what he once considered to be a disastrous misfortune. He received ample reward for his overmastering patience!

"'If thou faint in the day of adversity,' says the Psalmist, 'thy strength is small.' Remember this: *Every shadow has a light behind it!* It is toward that light that the discouraged one must turn his face. Look up, not down! [Add lines to complete Fig. 107; the hair covers the face of Fig. 106.] No man ever saw the highest success who 'looked down his nose' when trial came. Look up—like the man in the picture!"

THE MAN WHO FINALLY HEARD —Kind Words —The Tongue

The Restoration of His Hearing Brought to Him Pain as Well as Pleasure.

THE LESSON—That we should guard well our tongues against speaking careless, useless or vulgar words.

This illustration is based on the actual experience of an Indiana man. It contains a lesson of such great importance that a chapter of one of the strongest moral epistles of the New Testament is devoted to it. The speaker would do well to study carefully the third chapter of the Epistle of James as a foundation for the preparation of the talk

The Talk.

[Before beginning the talk, draw the picture of the man, completing Fig. 108.]

"The face I have here drawn represents the portrait of a certain business man living in an Indiana town. Ever since the time of an illness in childhood this man had been almost totally deaf. For years he tried in vain to secure the aid which would restore to him his hearing, and during all the period of his boyhood and young manhood he could hear only those words which were spoken very distinctly close to his ear. Sometimes he could hear the thunder and other loud, sharp sounds.

"Then, one day, came a great change! All at once he could hear almost perfectly. What a great time it was! Once more he heard the songs of the birds as he remembered them when he was a child; the voices of the members of his family and the voices of his friends, new and strange, came to him! What had brought the change? It was merely a new invention, by which a disc containing a diaphragm was placed over his ear. This diaphragm gathered the sound waves, just as the natural ear-drum was intended to do. The disc fitted over his ear, like this: [Add the disc and attachment, as in Fig. 109.] Was he happy? Of course he was—but soon it was noticed by those about him that his gladness seemed to fade away from his face and a kind of sadness took its place. [Add the lines about eye and mouth, completing Fig. 109.] What was the matter? Some one asked him the question. And this was his answer—listen to it: 'I never knew, during those years when I could not hear the sound of people's voices, that those about me were so unkind to each other!'

"'Unkind?'

"'Yes,' said he; 'ever since my hearing was restored I have been

Fig. 108

Fig. 109

surprised and pained and shocked to hear the careless words—the harmful words—which people speak concerning even those they love. I have thought about it a good deal and have made up my mind that the people do not speak these words because they always mean what they say, but because they have grown into the habit of saying unkind things. And the profanity! And the vulgarity! It is dreadful to listen to the language used by many men, and even boys, in their ordinary conversation!'

"The man had spoken a sad, sad truth. How careless we are! Even the best of us speak too many thoughtless, unkind words—words which may affect the entire after life of the one who is the subject of their utterance. And how many there are all about us who blaspheme the name of their Maker!

"All of us are familiar with the words of Shakespeare, who, in 'Othello,' causes Iago to say that 'he that filches from me my good name robs me of that which not enriches him and makes me poor, indeed.' Our slighting word may rob some one of his good name and leave him poor, indeed; while the kind word which rises to our lips, but remains unspoken, may retard the progress of the person of whom we might have spoken it.

"'Be not rash with thy mouth,' says the writer of Ecclesiastes; 'let thy words be few.'

"'Behold also the ships,' says the Epistle of James, 'which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts and of birds and of serpents and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame.'

"Let us, friends, watch this unruly member. Profanity and vulgarity bespeak a vile mind. We trust that our trouble is not so serious as this; but we still have the unkind word, the hotly-spoken word, to watch and to avoid.

"Boys, watch your thoughts and words. Do you know, I would rather see a boy with jam smeared all over his cheeks than to hear a 'smutty' remark from his lips? Yes—the jam wouldn't hurt him a bit, but the smut can't be washed off. You all want clean hands and a clean face. It is still more important to have a clean mind and clean speech."

FLYING

—Perseverance
—Courage

The Aeroplane Illustrates the Necessity of Going Forward Constantly.

THE LESSON—That a life, if it is to progress, must not falter at difficulties, but push steadily forward.

This illustration is especially appropriate for occasions which interest the juniors and their elders, for the reason that anything which teaches perseverance and steadfastness in the right can be heard with profit at any time.

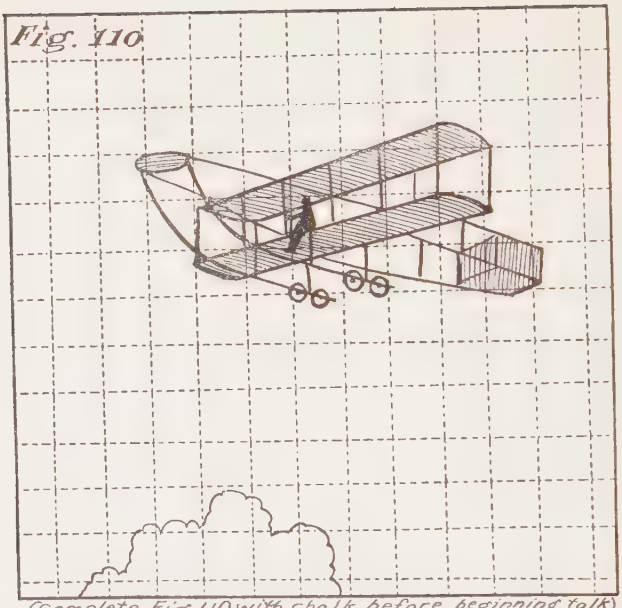
The Talk.

[Because of the details in the drawing of the aeroplane, it may be well to finish Fig. 110, complete, before beginning the talk. In opening, refer to the aeroplane in such a manner as will fit your locality. For instance, if the aeroplane is a common sight, say, "We have all been interested in seeing the aeroplane glide through the air," etc., while, if it has not yet made its appearance in your locality, you may refer to the fact that all have seen pictures of the modern invention. The talk assumes that the aeroplane has not yet visited your neighborhood.]

"Every one of us is interested in flying. Ever since God created man, man has been trying to learn how to fly, but always, until of recent years, he has suffered the sad fate of 'Darius Green and His Flying Machine.' For many centuries man has been impatient because he has had to stay down on earth or else go up in a clumsy balloon, which is not a flying machine at all! But, at last, he has made for himself a machine which he calls the aeroplane and the tedious problem has been solved quite satisfactorily, so that we now hear a great deal about monoplanes and biplanes, all of which are classed under the general heading of aeroplanes. I will draw the outlines of one of these flying machines.

[If you have drawn the picture, Fig. 110, in advance, merely indicate the parts as you proceed; otherwise, point them out as you finish each part of the machine.]

"This style of machine is known as the biplane, or two-plane. This upper part is one of the planes, and this lower part is the other. This part out in front is that portion of the steering apparatus which enables the aviator to guide the machine up or down, and this part at the back is to govern the side-to-side movements. When the machine stands on the ground it rests on these three little wheels, which



(Complete Fig. 110 with chalk before beginning talk).

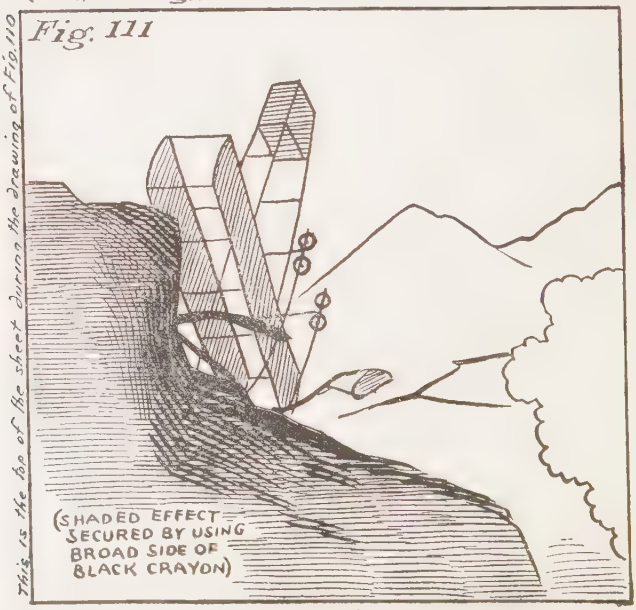


Fig. 111
This is the top of the sheet during the drawing of Fig. 110
(SHADED EFFECT SECURED BY USING BROAD SIDE OF BLACK CRAYON)

are like bicycle wheels. Here sits the aviator, and directly back of him is the powerful little engine which sets the propeller whirling at the rear. The machine makes a noise like a swift-running motor boat or a motorcycle. It starts off on its wheels and rapidly increases its speed until it rises from the ground and sails away gracefully into the upper air. [Your drawing of Fig. 110 should now be complete.]

"As you look at this machine, remember that it is not at all like a balloon. The bag of a balloon, filled with gas, is lighter than the air; hence, it stays up without any trouble, unless the bag breaks and lets the gas out. But the aeroplane has no gas bag; it is heavier than the air and it must *'keep a-goin'* ' in order to stay up at all. Remember this: *Just as soon as the aeroplane stops, it comes crashing to the earth*, like so many have done, bringing death and destruction.

[Quickly detach your drawing paper from your board, turn it one-fourth around and re-attach it with thumb tacks. With broad strokes of black crayon indicate the foreground. Add lines of mountains, completing Fig. 111.]

"You boys know how it is when you are riding a bicycle. Your wheel will stay upright as long as you are pushing ahead, but as soon as you stop the wheel topples over.

"Sometimes the aeroplane engine fails to work, sometimes a wire or rod breaks, sometimes the aviator attempts to do some fancy flying which throws the machine out of balance, sometimes the wind prevents the machine from going on in its course. Any of these things may cause the machine to stop going forward and come dashing downward.

"You, boys—and you, girls—and we older men and women, are just like the aeroplane in one great particular. In the Christian life, in our work, in our study, in our efforts to do good, we can never hope to succeed and progress if we let anything stop us in the way. How truly does all this apply to the Sunday School.. The stand-still boy and the stand-still girl never get anywhere. The stand-still Sunday School is 'a dead one.' Life in Sunday School means movement, forward and upward. If the flying machine stops, it comes crashing to the earth. If the Sunday School stops, you will also 'hear something drop.' And the same thing is true of us as Christians. Praying and psalm singing are not enough. Backsliding begins when Christians stop working—stop going forward. If we would *grow*, we must *go!* And *'keep a-goin'!'* "

THE PLUM TREE

—Mothers' Day
—Training

The Responsibility of Motherhood—A Lesson From the Tree Nursery.

THE LESSON—That constant training and cultivation are necessary to the attainment of excellence in plant life; so, also, the quality of the child depends upon the home training.

Mothers' Day, usually observed on the second Sunday in May, is becoming valued more and more in the Sunday School as the years go by. Miss Anna Jarvis, of Philadelphia, is said to have originated the idea in her effort to commemorate the anniversary of the death of her mother. She saw, in the wearing of a carnation on a selected day, a silent and beautiful tribute to motherhood throughout the world. The custom is usually followed by the wearing of a white carnation in memory of the mother departed, while a colored flower is worn for the mother living. The school decorations should be worked out in a manner appropriate to the day and its significance. The present talk deals specifically with the responsibility of motherhood.

The Talk.

"We have come today with our hearts filled with tender memories of the mothers who have gone—memories as sweet as these beautiful flowers, whose whiteness tells of their purity; whose form brings back the thought of their beauty; whose fragrance tells again of their love, and whose enduring qualities remind us of their faithfulness and constancy.

"But today I want to speak especially of the mothers who are still with us, those whose hair is tinged with silver, and especially of those other younger mothers who are today the close companions of their children.

"The carnation, as we see it today, was not always such a perfect blossom—no, it is a development of the modest little old-fashioned pink. Men everywhere are devoting their attention to the betterment of things in the vegetable and animal world. We are constantly bringing forth more splendid cattle and horses and sheep, through cultivation; Luther Burbank and his followers are giving us each year more perfect vegetables and fruits and flowers, through scientific cultivation. Here, for example, we find in a northern state a plum tree bearing fruit such as no other northern tree ever produced before. We ask the nurseryman how it is possible to transplant this

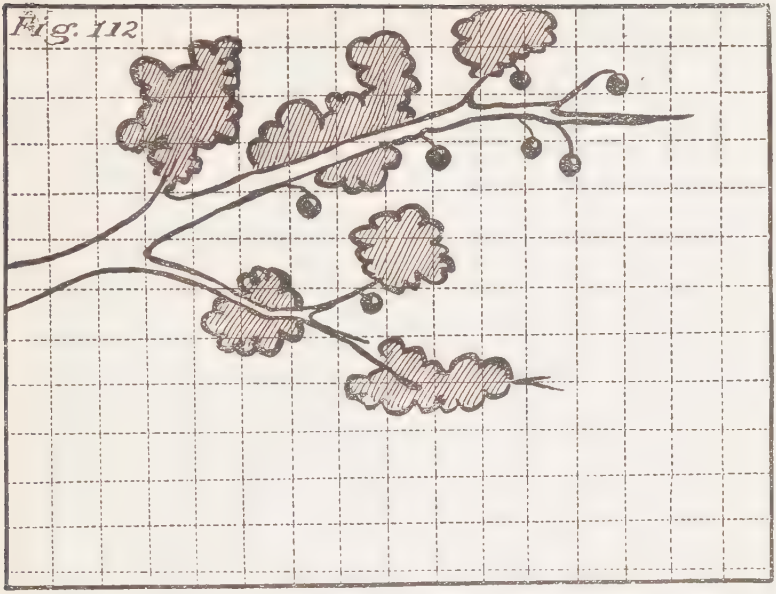


Fig. 112

Fig. 113

fruit from a warmer zone to the region of rigorous winters. He replies that this tree was not brought from a warmer locality, but that it grew here from the beginning. How, then, can it be made to produce such big, splendid plums when no other tree in the neighborhood grows such luscious fruit?

"Here is the explanation: The tree was found growing wild in the woods. [Draw the branch of Fig. 112 in brown and the leaves in green.] And there in the woods it produced only very small, sour plums. [Complete Fig. 112 by drawing the plums in purple or a combination of red and blue.] But with this hardy tree to work on, the fruit experts, through grafting and cultivation, have caused it to bring forth this large, luscious fruit. [With purple, or a combination of red and blue, enlarge the plums, completing Fig. 113.] These men knew what to do and they did it. If they hadn't done it, the tree, worthless and neglected, would still bear little, sour plums instead of big, sweet ones.

"Mothers, the nursery of your home is like the nursery where the fruit experts do their wonderful work. God has placed in your keeping these little ones. You are the expert whose business it is to see that as they grow older they will not bear the small, sour fruit of wrong living, but the large, sweet fruit of Christian service. What they are to be depends upon *you*. The plum tree in the woods could not grow better of itself. *It had to have help.* And yet, we find mothers everywhere who seem to think that the child can develop into a high type of manhood and womanhood if he is provided with a plenty to eat and wear and with the public school and the Sunday school at his disposal.

"Within the heart of each mother God has implanted a natural knowledge of how to care for the child. To fail to apply this knowledge is to fail to reach up to a parent's highest privilege.

"The Sunday school can do much, but we must remember that home was God's first and holiest school. It is in the home that the child receives his first and most lasting lessons. Let us not misjudge the ability of the child to perceive the inconsistency, the insincerity, of father and mother. Even though the parent be a teacher in the Sunday school, her influence cannot be for the best if her everyday life is wasted in society and unworthy amusements. The father's praise of the Bible loses its gilt edge when the boy sees him bound up in the Sunday paper for two hours, without ever finding time to read the Scriptures.

"Let us all, therefore, look at this whole matter seriously. We may each have a part in this training, this cultivating, this producing of better minds, better hands and cleaner lives, but after all, mothers, the great responsibility is yours, for it is into your hands that God has placed the children, these innocent little ones who are a type of heaven itself."

THE HOLLOW TREE

—Decision Day
—Honesty

A Figure of the Deceitful Life—The True Test of Character.

THE LESSON—That stability or weakness of character are revealed when the supreme test comes.

This lesson from nature is planned to impress the truth that we must be worthy "through and through" if we are to endure the test of character which comes to every life.

The Talk.

"I want every one of you to stop looking at me and to take a good look at the wood out of which the pew ahead of you is made. [If necessary, revise the following sentences to meet your immediate conditions.] You will notice that the pew is made up of a good many pieces of oak fastened together so nicely that you can hardly tell where they are joined. And so it is with all this other furniture, and with the tables and the chairs and the bookcases in your homes and everywhere else. A great many fine trees must be cut down every day to furnish the wood from which all the things are made. The furniture manufacturers buy the wood in the form of heavy lumber. The companies which sell this lumber to the furniture factories send their expert tree buyers into the forests to pick out the trees which will make the best lumber. These tree experts go into the forests and select the trees that they want, and leave all the others standing.

One day a tree buyer, after examining an oak grove, told the owner that he would pay him a certain amount of money for a specified number of trees, and at the same time he pointed out the trees which he wanted.

"'But,' said the owner of the forest, 'you have overlooked one of the nicest-looking trees of them all. Don't you want this one?' [Draw outlines of tree, Fig. 114.]

"'No,' replied the buyer, 'I can't use that tree. It is no good for our purpose.'

"'No good!' exclaimed the owner, 'why that tree looks to me to be a good deal better than some that you selected.'

"But the buyer was an expert and knew what he was talking about. To show the owner what was the trouble with it, he cut the tree down, and this is what they found: [Remove the paper from the drawing board; turn it one-fourth around, and reattach to the board; add lines to complete Fig. 115.]

Fig. 114

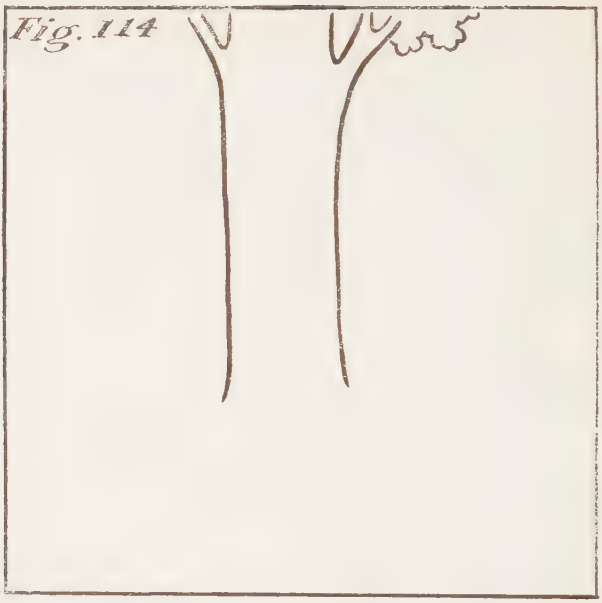
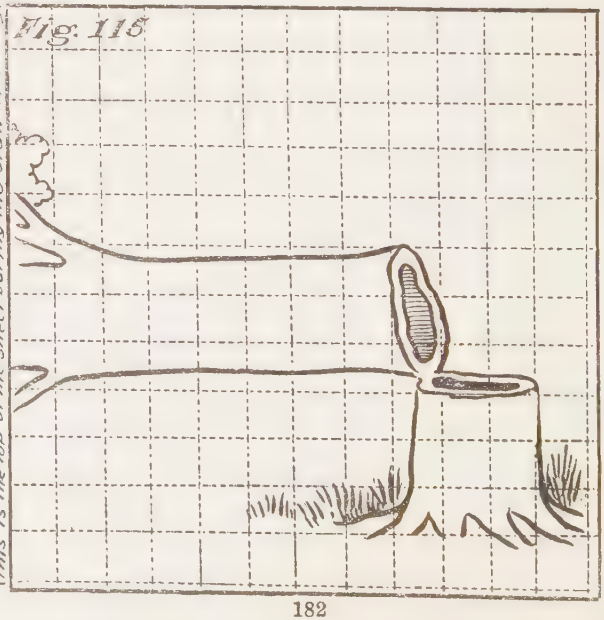


Fig. 115



(This is the top of the sheet during the drawing of Fig. 114)

"What was the matter with the tree? Yes, it was hollow. The owner was a much-surprised man. The expert, by tapping the tree with the blunt side of his ax, could tell that the tree was not solid. We might call it a deceitful tree because it seemed to be better than it really was.

"Sometimes we hear of deceitful men and women—deceitful boys and girls. None of us wants to be called decietful, for the world has no more use for a deceitful person than this man had for a hollow tree. Some may think that they may deceive their friends and everyone else around them, but they get found out sooner or later, and, worst of all, their lives are an open book to the Lord, who sees and knows their every thought. The hollow tree in the forest is certain to come crashing to the earth when a severe storm breaks. The deceitful man or woman suffers a like fate when something happens to reveal their hollow lives to the world.

"On this Decision day, let us resolve anew to make our lives of solid worth through and through. We can do it only by coming close to the Master and learning from Him how to live.

"The trouble with the tree in the forest was that it was not sound. It lacked *inside strength.* Even a slight tap of the ax proved that it was a sort of 'hollow mockery.' It was a good-looking tree on the outside, but its heart was not right. And isn't that exactly the case with a lot of good-looking, well-dressed people? Why, even a boy or a girl can be all wrong at the heart, though their faces and hands and clothes are clean and beautiful.

"Have you ever stopped to think what good eyes God has? He never needs a telescope or a microscope, for 'the eyes of the Lord are in every place, beholding the evil and the good.' God never beholds evil where there is none, but no boy or girl, man or woman, can hide it so well in their hearts but that God sees it and knows it.

"Let us, therefore, on this Decision day, resolve never to let deceit come into our hearts, to make our lives hollow, but to be sound in character through and through."

TWO MEN

—Ideals
—Error

Know Your Man Before You Trust and Follow Him—Our Ideals.

THE LESSON—That we cannot safely choose an example of true living from among those about us, without knowing their real character.

The accompanying illustration is offered for occasions in which children—especially boys—above the primary age are interested.

The Talk.

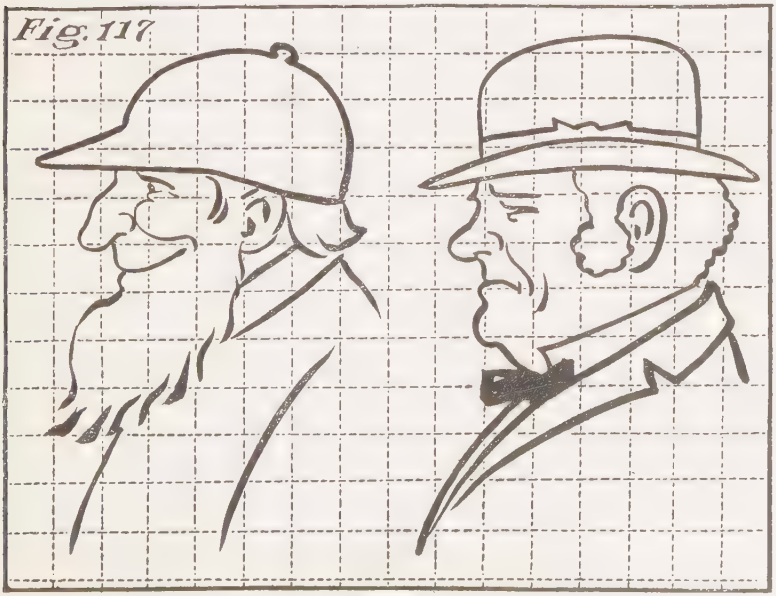
"There are a good many boys and girls who make a great mistake in trying to imitate older people; and there are a good many older people who make a great mistake when they try blindly to make a success of things just because other people have been successful in doing them. It is a splendid thing to want to have in our lives the same great governing principles which rule the lives of people who stand before us as splendid models of character; but it is not always a good thing to try to do the very same things that these people do. Why? Because it is likely that we are not cut out to do their kind of work. The Lord may have intended that we should follow an entirely different line of effort. Let us, therefore, cultivate in our own lives the great and true principles which we find in other people, but let us also try to find out what the Lord wants us to do, and then let us learn to do it just the very best we can.

" 'Blessed is he,' says Thomas Carlyle, 'who has found his work; let him ask no other blessing.' The surest way to find what our life work is to be is to '*do the common things uncommonly well.*' If we do this, our life work will be pointed out to us clearly and plainly. Therefore, in selecting our ideals in life, let us be careful how we choose.

"A boy, whom we will call John, worked in a certain downtown office. Two men used to pass the window of his place of employment very frequently. These two men were never together—in fact, they were not even acquainted with each other. Here is one of the men who passed John's window. [Draw Fig. 116, complete.] He was evidently a laboring man, as John judged from his clothing, which showed the effects of hard work of a rather rough character. He carried a dinner bucket. John merely noticed that this man passed and repassed his window every day, but gave him very little thought. But there was another man who did attract John's attention. Here he is: [Draw the second man, completing Fig. 117.] This second man was

Fig. 116

Fig. 117



always well dressed, and he appeared to be a prominent business or professional man. Everything in his appearance and manner attracted the admiration of the boy. Without knowing it, John was selecting an ideal—he was studying the people whom he saw and hoping to be unlike this one and to be like that one.

" 'Some day,' he said to himself, as the prosperous, well-dressed man walked by, 'when I grow up, I hope I shall be just like him.' He had chosen his ideal. The man was one of the leading merchants of the city, and when John found this to be so, he was still more firmly determined to pattern his life after the man whom he admired.

"A short time after this John's folks—his father, mother, brothers and sisters—removed to another part of the city—and to the boy's great surprise, he found that the merchant lived just a square away. Incidentally, too, he found that the laboring man lived right next door to his new home.

"And, right then and there, John learned one of the great lessons of his life. What did he learn about the merchant? He learned that the man, while he looked pleasant and kindly, was selfish and unkind. He learned that the making and hoarding of money was his great object in life. He learned that he cared but little for the comfort and welfare of other people. He learned that the man's family was unhappy because no home can be happy when selfishness and unkindness reign.

"What else did he learn? He learned that the laboring man who lived next door was one of the finest men he ever knew. He learned that the whole family was so kind and helpful that he soon forgot the merchant and his fine clothes. He learned that the laboring man with his wife had been willing to live humbly and work hard in order that their children might be kept in school and then go to college. He learned that all the children of the neighborhood liked to go to this man's home where everybody seemed to have such a jolly good time. He found that the Bible was opened every day while the Scriptures were read, and that the dust never had a chance to gather on its covers.

"So one day, when John was looking out of the window of his place of employment, and received a happy smile from his friend, the working man, he said to himself, 'I've changed my mind. Clothes don't count for everything. To be a good man depends upon what's *inside*, and not what's on the outside. When I grow up, I want to be just as good and kind as this man is.'

"Let us all be careful in choosing our examples of how to live. The life of Christ is full of help to us, and the lives of many of His true disciples all about us today give us a practical illustration of the best way to live."

TREE SURGERY

—Rally Day
—Obstacles

Trees Need Skillful Surgery More Often Than People Do—Superfluous Branches.

THE LESSON—That the life which wastes its strength in unnecessary efforts cannot bring forth the best fruits.

That the boys and girls may realize the sad results of forming habits which hinder growth, development and fruit-bearing, is one of the great objects of the teaching of the Sunday school. Rally Day is an especially appropriate time for a lesson along this line of thought.

The Talk.

"A stranger from the East was visiting a large fruit farm in the celebrated Hood River Valley in Oregon. He was astonished at the size and appearance of the growing apples, and he asked the owner of the fruit farm to tell him the secret of such wonderful results.

"'There is no secret at all,' responded the fruit raiser. 'You see, if a tree is allowed to do as it pleases, it usually covers itself with a vast number of useless branches and a multitude of leaves, which are of no benefit whatever except to make shade; and when a tree has too many branches and too many leaves it requires so much strength to keep them alive that there isn't enough left to put into the fruit. In other words, the tree can't bear large, fine fruit if it must also support a lot of useless branches and leaves.' This is the way an apple tree will grow if it is allowed to have its own way. [With the broad side of your green chalk, draw the general form of the tree, Fig. 118; add the trunk and dead branches in brown, and draw the grass with green, and the apples in red, completing Fig. 118.]

"'Such a tree can never bear good apples,' continued the fruit man. 'Many of its branches die, because the tree simply can't support so many limbs and leaves. Notice that all our trees are carefully trimmed.' And he pointed the visitor to trees that looked like this: [Draw the second tree, using the same colors as in Fig. 118, completing Fig. 119.]

"'It is an absolute fact,' added the fruit man, 'that if we allow these unnecessary leaves and branches to stay on the tree they absorb the life and strength which must go into the fruit if we are to raise fruit for which there is a market. So we cut off everything that can be spared, and we get the best fruit that grows.'

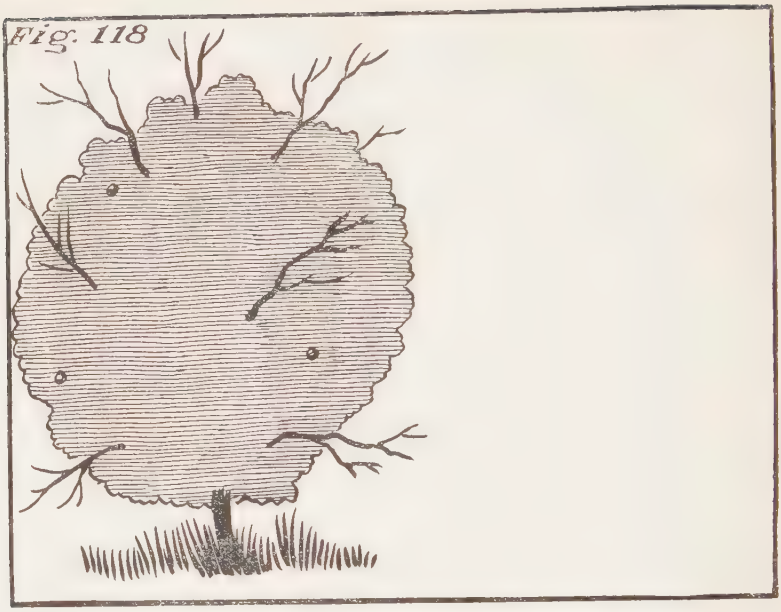


Fig. 118

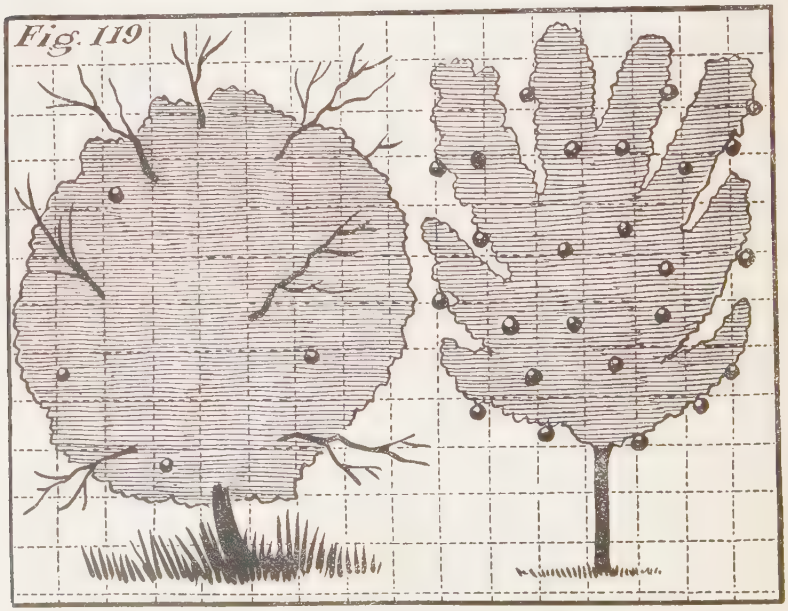


Fig. 119

" 'Then it doesn't all depend upon the place where the friut is grown?' observed the visitor.

" 'No,' laughed the fruit man. 'Many people think it does. Of course, the soil and climate have a good deal to do with it, and we must prepare the ground and keep it in the proper condition; we must also keep the trees free from disease and insects. But all of this same work has to be done, no matter where the apples are raised, and the soil and climate in many other parts of the United States are just as good as they are here. *It depends upon the know-how!*'

"Ah, that's the secret! It depends upon the know-how!

"Boys and girls, on this Rally Day, let me ask you: Are you going to let your life grow to be like this tree? [Indicate the first.] Or is it to be like this one? [Indicate the second.] What do I mean? Here is what I mean:

"If a girl lets her thoughts run too much to clothes and parties—if she worries about her failure to do the things which other girls can do, and which God never intended she also should do—if she is spending her time reading books which can never be of any possible good to her—if she is becoming fault-finding, cynical, cross, selfish—if she is doing any of these things which keep her from being what she ought to be—her everyday life *needs trimming!* Think it over. If you find any useless, strength-absorbing thing in your life, *cut it out!*

"Boys, are you letting any bad habits grow into your life? Are you wasting your time running after pleasures and amusements that don't help you to be better boys? Are you getting chummy with other boys whose companionship is not good and whose words and deeds you would not dare to talk about at home? Are you reading useless books and letting the treasures of literature on mother's bookshelf at home go untouched? Are you trying to find short-cuts to success, when there isn't any such thing, and neglecting the hard work which has brought honor and success to all who have reached a high place? If you are doing any of these things, get out the pruning hook of good resolution and the sharp ax of determination. Trim off all these useless things. Gather them in a heap and burn them. Then, in the years to come, will you find that you have been able to be of use to the world and to yourself. But you can't do it with these useless, strength-robbing things growing on your lives. Among the last words of Jesus on earth were these: 'Herein is my Father glorified, that ye bear much fruit.' If we are to bear much fruit, we must trim off the useless things and allow the bright sunshine of His approval and guidance to come into our lives."

THE PILGRIMS

—Thanksgiving Day
—Bravery

The Story of Their Steadfastness of Faith is an Inspiring Study for Thanksgiving Day.

THE LESSON—That the blessings for which we are thankful today have come through those whose faith was firmly grounded.

Thanksgiving Day should be one of mixed seriousness and smiles. This chalk talk endeavors to meet this combination in its treatment of the character of the Pilgrims and of the present-time observation of the day which had its beginning in Plymouth colony.

The Talk.

"The thoughts of Christian people all over America should turn today back to the twenty-second day of December, 1620, when that company of noble men and women, after battling with the ocean waves for two months, succeeded in getting ashore from their sturdy little boat, the Mayflower, and set their feet upon the new land of America. The spot where these Pilgrims landed is now a sacred one. We call it Plymouth Rock, and there we may still see the rock on which they are said to have stepped as they came ashore in their row-boats.

"Who were these people? And why did they come to America and start a colony when there were no white people anywhere around; when savage Indians would surely try to kill them; when they would have to labor hard to get any food or clothing, and where they would have to live in the wild country in huts which must be made from the logs which they would cut out of the forest?

"The Pilgrims were people from England who loved God and wanted to do His will. But there were other and more powerful people in England who punished them and treated them shamefully because they did not choose to do things which they knew would not please God. Finally, to get away from their persecutors, they left England and went over to Holland where they tried to live as they believed the Lord would have them live. But there they found a rough, immoral lot of people—mostly sailors and soldiers who had left the service of their country and were leading reckless lives. For the good of their children, they decided not to remain there. They then bade farewell to all that was near and dear to them in the old country and started across the ocean to America—the new land. After a voyage of two months, they reached the bleak, rocky coast of Massachusetts, and they knew that if they could come ashore safely, they could here worship God just as they wished to do.

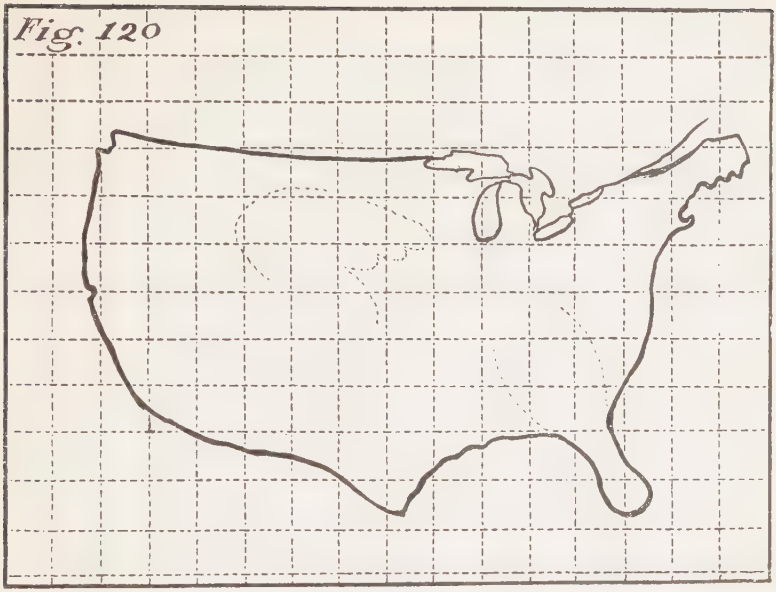


Fig. 120

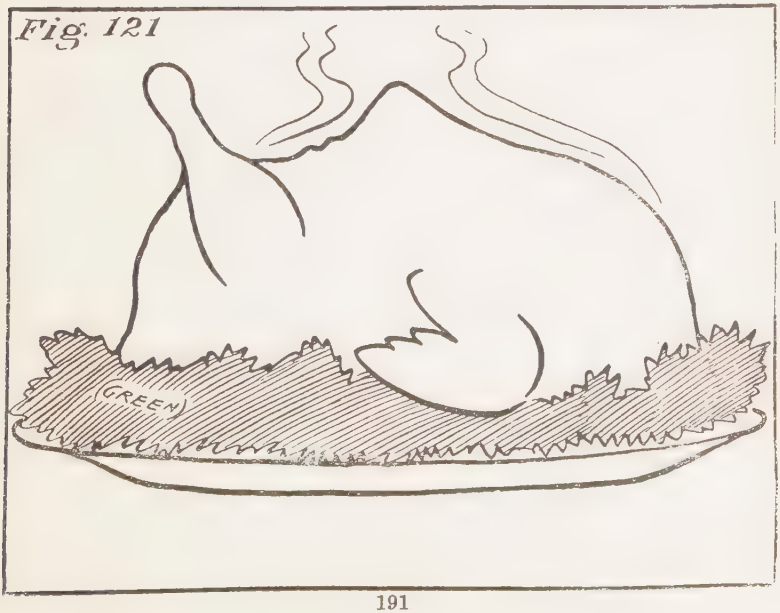


Fig. 121
GREEN

"We are glad that they kept a diary of what they did. When they asked the London company to let them start a colony in America, they said, 'We verily believe that God is with us and will prosper us in our endeavors. We are men who will not be easily discouraged.' That's the kind of people they said they were—the women as well as the men—and they proved it to be so. After they had signed the constitution which was the foundation of the first democratic government in Americt, while the Mayflower was standing in the harbor, the brave company of one hundred and one disembarked from their little vessel and commenced at once to chop down the trees needed to build homes and to provide fuel, for it was in the dead of winter. Before the first winter had ended, forty of their number had died from exposure, famine and disease, but when the Mayflower started back on its return trip to England, not one of the survivors would go with the ship's crew. Here, then, on this bleak, forbidding New England coast these Pilgrims set up the first model government. [Draw a little of the outline of the New England states at the upper right-hand corner of Fig. 120.] They had trouble with the Indians, but the Red Men soon came to respect them, and peace continued for many years. Three years after they had landed, Governor Bradford proclaimed a great feast—the feast of Thanksgiving. Thanksgiving! How dear the word has grown. 'Out of small beginnings,' says Governor Bradford in his history of the colony, 'great things have been produced by His hand that made all things out of nothing; and, as one small candle will light a thousand, so the light here kindled hath shone to many, yea, to our whole nation.'

"And, today, this nation, the greatest nation on the earth, still looks back to that first Thanksgiving Day. [Draw the remaining lines to complete Fig. 120.]

"To us, it is a day of worship and feasting, and in both of these features we are following the example of Governor Bradford, Elder William Brewster, John Carver, Edward Winslow, Miles Standish and the other brave men and women who formed that early company. We do not go out into the woods for the wild turkey as they did. But we get the turkey just the same. I have no doubt that your thoughts of thanksgiving to God for his many blessings to us this year are already mingling with thoughts of scenes like this: [Detach the map drawing from the board, turn it over and re-attach it with thumb tacks. Change the map into a steaming roast turkey by adding the lines to form the wing, the "drumstick," the garnishment and the plate. Use black for all but the garnishment. This completes Fig. 121].

OUR HANDS

—Visitors' Day
—Conduct

Actions Sometimes Speak Plainer Than Words—The Important Part Which Our Hands Play.

THE LESSON—That we should watch carefully "the work of our hands."

This chatty little talk about the hand may be given added force if the speaker will, by the use of his own hands, illustrate the characteristics and emotions as they are mentioned.

The Talk.

"Today, we shall talk a little about our hands—these most useful 'tools' that are fastened to the outer ends of our arms.

"Helen Keller, who has been deaf and blind ever since she was a little child, tells us that her hands are a splendid substitute for eyes and ears, and that their sensitive touch has revealed to her the beauties and wonders of the world. In other words, she *has seen the world with her hands!*

"Did you ever see a palmist read a hand? It is a very interesting thing, although most of us haven't a great deal of confidence in the revelations which the palmist finds there in the lines and the high places and the low places. [Draw the hand and put in the lettering of Fig. 122.] We laugh at the mistakes which the palmist makes, even though we think seriously of the true things she speaks.

"But we don't need to go to the palmist to find out what is really in our hands—to find out the real story they have to tell. Look at your own hands a moment. Let us see what we find there.

"Are your hands the kind that clasp other hands in warm friendship? Are they hands which are busy every day doing good, honest work? Are they hands that take food and clothing to the poor? Are they hands that stroke the fevered brow? Are they hands that help to lighten the burdens of other people? Are they hands that lift up the fallen one and point him to Him who said, 'Come unto me all ye that labor and are heavy laden?' Are they hands that help wherever and whenever they can? *Think about it! Are they?*

"Or, are they hands that clench in anger? Are they hands that crush heartlessly? Are they hands that drag downward? Are they hands that pull backward? Are they hands that strike in cruelty?

Fig. 122

The Palmist and the Hand

Fig. 123

The Psalmist and the Hand

"The Work of Our Hands, Establish Thou It"

Are they hands that slap insultingly? Are they hands that tear pitilessly? Are they hands that grope into the dark places and do more harm than good? *Think about it! Are they?*

"Or, are they hands that drop lazily? Are they hands that lie idly and fold indolently? *Think about it! Are they?*

"In God's word, we find the hand mentioned more than a hundred times. It appears constantly as an index of character. So, you see, there is more than one way to determine character than by the 'reading' of the hand. Of the industrious, busy hand, Solomon says, 'The hand of the diligent shall bear rule, but the slothful shall be under tribute.' And again of the lazy hand, he says, 'How long wilt thou sleep? When wilt thou rise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep.' What a picture of laziness!

"But in no other place in the Bible do we find such striking references to the hand as in the words of the Psalmist. [Insert the letter "S" in Palmist, changing it to Psalmist.] Here is what the Psalmist says: 'He that hath clean hands and a pure heart shall receive the blessing of the Lord. Let the beauty of the Lord our God be upon us and establish the work of our hands; yea, the work of our hands, establish thou it.' [Add the words, "The Work of Our Hands, Establish Thou It."]

"This is a splendid prayer for all of us. To our visitors today, we extend a warm hand, because you are as welcome as the flowers in May. Ours is the 'right hand of fellowship,' as Paul calls it. Here we have a plenty of work for many more hands to do—willing hands, busy hands, loving hands. If yours are not busy doing a work of uplift and helpfulness somewhere else, remember that we shall be glad to enlist them in service here. The lines of E. A. Houseman, in his poem, 'A Shropshire Lad' show most beautifully the thought which we should give the work of our hands as the days bring new problems and opportunities:

" 'Hand,' said I, 'since now we part
From fields and men we know by heart,
For strangers' faces, strangers' lands,
Hand, you have held true fellows' hands;
Be clean, then!—rot, before you do
A thing they'd not believe of you!' "

HELEN KELLER

—Girls' Day
—Seeing

Her Wonderful Experience Furnishes an Inspiring Thought for Girls' Day.

THE LESSON—That our physical eyes cannot reveal to us the precious gifts of God; only our spiritual eyes can tell us of His loving kindness.

Helen Keller's wondrous life is full of inspiration, and a study of it will provide the conscientious teacher with many helpful thoughts. The illustration is especially appropriate for Girls' Day.

The Talk.

"It happens very often that two people look at the same thing at the same time, and each of the two sees something entirely different from the other. Somebody has described the optimist as the man who sees the doughnut, while the pessimist sees nothing but the hole. So, also, you and I might see before us nothing but an unshapely block of marble, while the sculptor would see the angel in the stone!

"All of this proves to us that what we see doesn't depend upon our eyesight, but upon the mind which is back of the eyesight and which receives the impressions not only through the eyes but through the senses of hearing, tasting, smelling and feeling. In fact, our eyes and our ears may be tightly closed—we may be totally deaf and blind—and still we may be able to 'see' things more clearly than we might with our eyesight and our hearing.

"We have all heard about Helen Keller, the deaf and blind girl. I will draw an outline of her portrait. [Draw Fig. 124, with eye closed, complete.]

"This young woman has been deprived of her eyesight and hearing ever since she was a young child, and yet her ability to learn, to comprehend, to understand, to really 'see,' is developed to such a high degree that she is advanced far beyond most well-educated people who possess all of their natural faculties.

"Helen Keller, now grown to womanhood, has written many wonderful things. Here is one of them: 'It does not matter where we are, so long as we have light in our hearts and make our dark ways ring with the music of burdens cheerfully borne and tasks bravely filled. They say life is a closed book to me. One critic doubted that I could feel the sun, and I believe he thought others felt it for me. But if, indeed, I had so little share as that in the life of others, it would still be true that

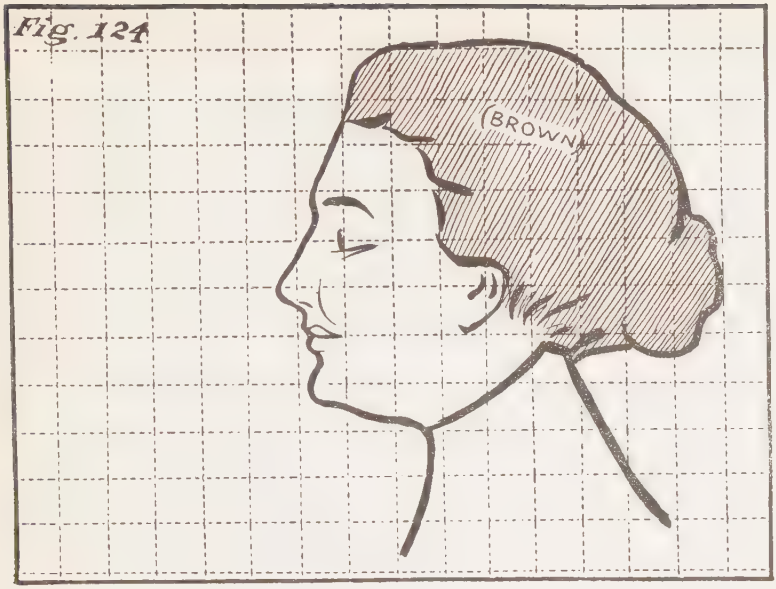


Fig. 124
BROWN

Fig. 125

" 'The least flower with brimming cup may stand
And share its dewdrops with another near.'

"Truly, the eyes of Helen Keller are widely opened to the great truths and wonderful beauties around her—[change lines of the eye slightly, completing Fig. 125]—whereas, the eyes of many of us which are supposed to be wide open, are indeed closed to many of God's blessings. Many of us have eyes to *see* with, but we use them only to *look* with. Helen Keller has seen more and done more without eyes than thousands who have perfect eyes, but have never learned to use them.

"Helen Keller should be an inspiration to every girl here today. Learn from her life the great principles of true living.

"Let us first ask the question, 'How did she reach the high place to which she has been able to attain?' She must have had help. Yes, she did have help. It came chiefly through a dear friend, Miss Sullivan, who, through patient years, sent the light into the darkness which enveloped the poor deaf and blind girl. And listen:

"Never, during those years of patient endeavor, did Miss Sullivan allow Helen Keller to receive a wrong impression of things about her.

"Stop a moment and think what all that means! Nothing came into the life of the girl but clear, certain truth. The false, the unlovely, the hideous, the deceitful, the unreal, never came in to distort her view while she was a child, and so, when she later learned of the sadder side of life, through her extensive reading, she was well prepared to sympathize with those whose youth was not so well favored as her own. Let us be careful in helping to shape the lives of the children, never to leave with them a wrong impression which may require a lifetime to remove from their minds.

" 'It must be,' says Helen Keller, 'that when the Lord took from me one faculty, He gave me another, which is in no way impossible. I think of the beautiful Italian proverb, 'When God shuts a door, he opens a window.'

"Truly, God has opened a window to let in the sunshine of His love and care, and this blind girl is one of His brightest children.

"What an example to the world is Helen Keller! What an example to every girl who has heard of her great success. Up with a monument to her memory! Build it high and strong! She has shown the world how difficulties can be overcome by determination and perseverance, and to what rugged, lofty heights one may attain, even though he carry the heaviest of burdens!

THE STORY OF A KITE

—Conceit
—Vanity

A Fable Talk to Children About the Ambitious Flier Which Broke the String.

THE LESSON—That sometimes the things which seem to be hindering us and holding us down are the very things which we need to hold us up and build us up.

In the days of our grandfathers and grandmothers, the children were taught from the beginning to perform many household duties which the children of today know nothing of. Whether it be a cause or an effect, the truth of the matter is that the modern tendency is to get away from the home influence and home responsibilities at a very early age—to break loose from "mother's apron strings." The talk deals with this phase of modern life.

The Talk.

(By Chas. D. Meigs.)

"I am going to draw you a picture this morning, and I am wondering which one of you will be able to tell me first what it is a picture of. I will go a little slow, so you can all follow every line and think real hard what it is going to be! [Begin drawing Fig. 126, at the lines indicating the distant foliage; then draw the tail, and finally the kite frame and string.]

"No, no, no! It's not a wood pile! It's not a gridiron! No, it is not a trap! Where's the boy who said 'kite?' He's the smartie, for he got it right. Yes—it's a kite, and it was John's kite.

"One day the wind came up just right for the kite, so John got it out, called to his chum, Harry, across the street, and said, 'Say, Harry, come on—let's go out and fly the kite; the wind is just dandy today.'

"So, away the boys went, and before they reached the open lot three or four other kids had fallen in line, and they went along to help have the fun. 'Now, Harry, you take the kite and run out there towards that old stump, said John, 'and when I pull the string, you stop and hold the kite up over your head as high as you can and when I say 'ready' you let her go.' Away went Harry, and he held up the kite. [Let speaker hold up a song book, high.] 'Are you ready?' 'Yes.' 'Well, then, let her go.' And with that, along came a gust of wind which laid hold of that kite and began to climb right up towards the

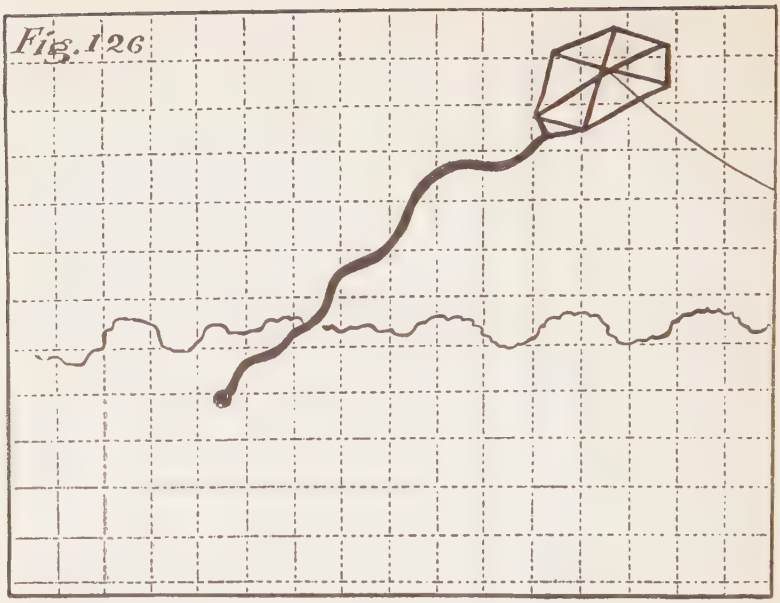


Fig. 126

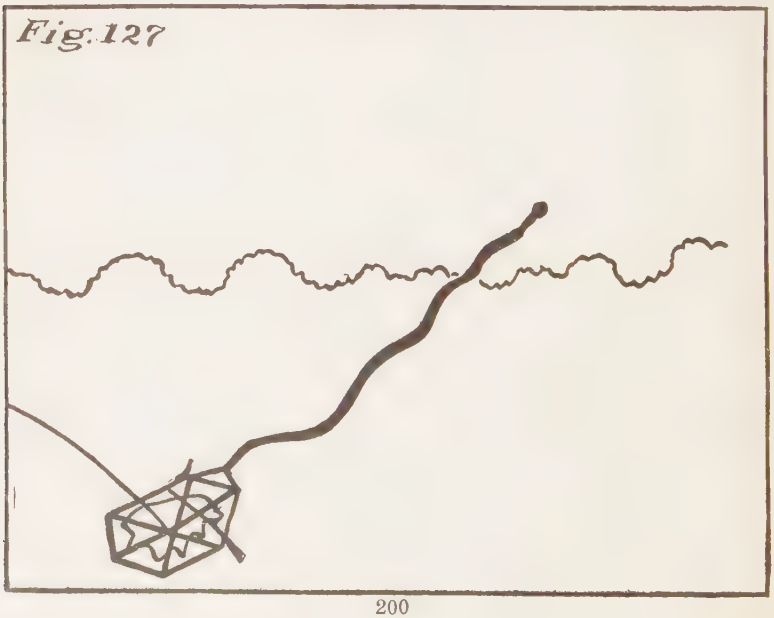


Fig. 127

sky with it. Higher and higher it went till the kite which was really as tall as the boy who owned it, didn't look much bigger than his hat. But Harry kept on letting out the string, till the hat looked like a bird with a great long tail.' [Let speaker here shade his eyes with his hand and peer and point steadily up towards the sky and occasionally take a peep at the audience and see the boys and girls also looking up through the roof at the kite. The writer has so caught them at it many a time.] Then John looked down to see how much string he had left, and he let out more and more, and when he looked up at the kite again he didn't look at it at all—because he could not see it. It was out of sight! But he knew it was up there all right for he *felt it pull!*

"Now, I guess this kite story is a fable, because in fables kites can talk as well as the boys who fly them. So when the kite got up so high, the story says that it began to want to talk, and as there was nobody up there to talk to, it began to talk to itself, and here is what it said:

"'My! but ain't I high today? Never got so high in all my life before. How beautiful the world looks below me! How beautiful the sky looks above me! Dear me, I can't be so very far from the man in the moon! I have often heard of him, but have never met him. Gee! I wish that boy would let go of that string; if he would, I'd go up and shake hands with the man in the moon and ask him how he is. I just hate to be *held down* all the time. I heard Harry say, the other day, that he didn't went to be tied to his mother's apron string, and that he'd like to be his own man.' Yes, and I'd like to be my own kite, too, and then I'd show these boys where I'd go.' And the more the kite thought of being 'held down,' the madder it got and finally it said, 'If that boy don't let go of that string, I'll *break it*—that's what I'll do, and I'll go on up to the moon, now see if I don't!' And with that, the kite gave a sudden jerk—and—*snap went the string!*

"And what do you think, children—did the kite reach the man in the moon? Not much it didn't!' It began to act crazy and silly and drunk all at the same time! And it wobbled, and wobbled and stumbled and tumbled and finally it fell in the dirt, battered and broken like that! [Detach your drawing, reverse it and reattach it to the drawing board; add the lines to complete Fig. 127.]

"Now boys, why did the kite fall, when the string broke? Because the very same *string* which had *held it down* was the very same *thing* which *held it up!* And now listen—don't you boys and girls get as silly as the kite was. Don't you jerk, and pull and tug at your mother's apron string and try to break it, so you can be 'your own man' while you are nothing but a boy or a girl? If you break that string too soon, you are liable to tumble in the dirt as the kite did, and go all to pieces as it did; for—don't forget this—the things which *hold you down* to Sunday School, to Church, to Young People's Meeting, to *School* and to *work*, are the things which hold you up and lift you up, and keep you up and build you up into strong, hopeful, helpful, useful, happy men and women. Don't forget what a fool the kite was, and what happened to it! Go as high as you can in the world but *don't break the string!*"

A STRANGE OLD EPITAPH —Narrowness —Broadness

A Talk to Boys Concerning the Narrow Life and the Broad Life—A Contrast.

THE LESSON—That it is all wrong to be satisfied to be a Mr. Nobody. Do your best and be a Mr. Somebody.

The boy whose days in school and whose hours of serious thought in the home have opened his eyes to future years of responsibility, will drink in the sentiment of this talk and remember the lesson when he reaches the twists and corners of life's pathway which lies before him

The Talk.

(By Chas. D. Meigs.)

"I am going to tell you today of a very *narrow man.* Suppose we call him Mr. Slim Jim. Later on, I will tell you about Mr. Broadman, and ask you which one you would rather be when you grow up.

"But first, we will turn our minds to a strange old graveyard over in England, a burying ground where there are a good many old tombstones like this: [Draw Fig. 128, complete]. If you were to walk among these old gravestones, you would find one there which would make you laugh, even though you were in a cemetery, because the epitaph on it is the funniest you ever saw or heard of. It says:

"'Here Lies the Body of
John Blank.
He Was Born a Man
But
Died a Grocer!'

[As you speak the words slowly, draw them on the tombstone, completing Fig. 129.]

"Did you ever hear anything to beat that? Now, that isn't anything against grocery men. A grocery man may be just as good a man as the preacher himself—and just as respectable. We can't get along in this world without groceries, and we just have to have men who will sell them to us. Then what was the matter with John? Well, just this: His business had swallowed him up! He had given it his whole time for years, and he did nothing else. It was groceries, groceries, groceries, and nothing but groceries. It was groceries on Monday, groceries on Tuesday, groceries on Wednesday, groceries on Thursday, groceries on Friday and groceries till eleven o'clock Saturday night, and if John went to church Sunday morning, sat on the front seat, and looked

Fig. 128

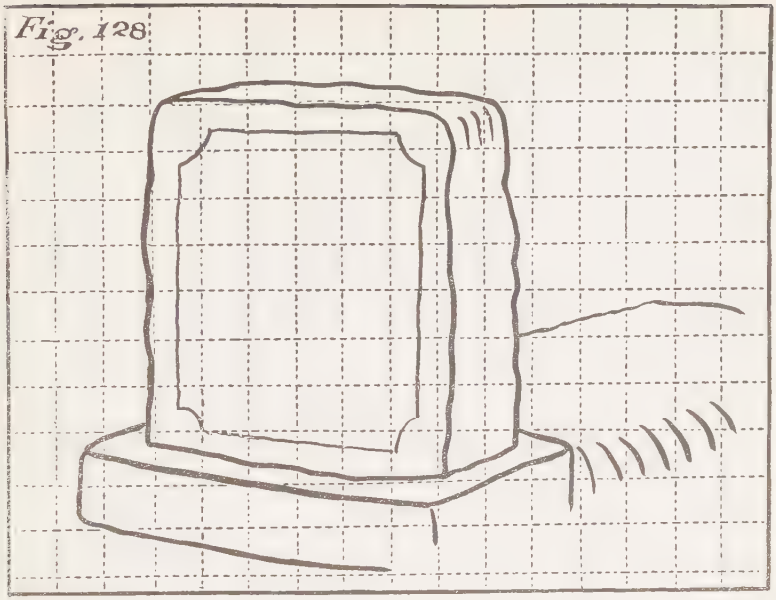
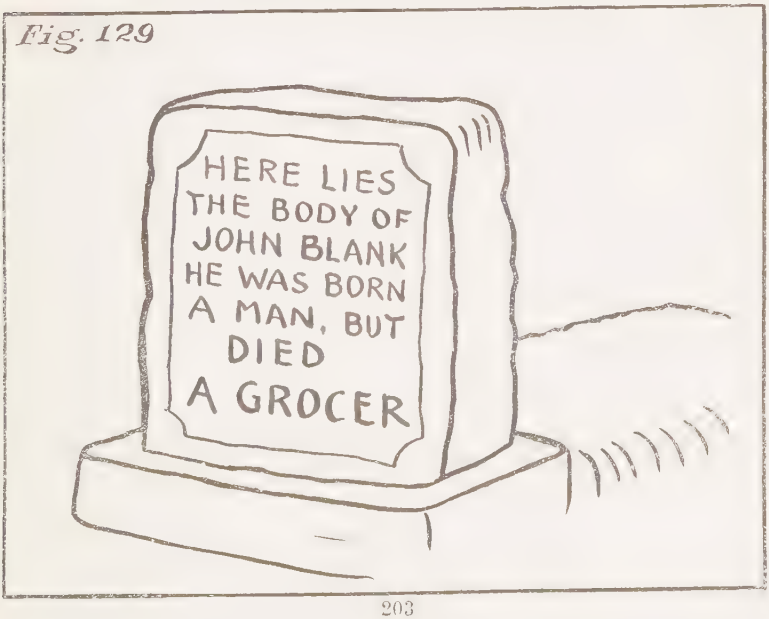


Fig. 129



straight at the preacher all the time (so the preacher would say to himself, 'John seems to be very much interested in the sermon this morning, bless the Lord"). Ten to one John wasn't thinking of the preacher or his sermon at all—just only of groceries—or some big bill he had to buy or pay on the morrow.

"Now, if the epitaph had said, 'Here lies the body of John Blank; he was born a man and died a banker,' it would have been just as bad. Or, if he had died an undertaker, and buried himself, it would not have been any better.

"Now, John, Harry, Willie, if you want to be a grocer when you grow up, *be a grocer* and a big one—a wholesale grocer if you wish, and be a *good one*—the very best in town, if you can, but say—don't let your grocery business *swallow you up* till you are *not good for anything else* but to buy and sell groceries! Be a *good grocer*, but be a *better, bigger MAN! !*

"Perhaps you would like to be a lawyer; very well, be a *lawyer*, but see to it that you don't *die a lawyer*, and nothing but a lawyer. Don't let your profession swallow you up, and be bigger than you are yourself! Yes, be a lawyer, be a judge, if you will; the world doesn't seem to be able to get along without them—some of them to get people into trouble and others to get them out of it!

"Yes, but no matter how big and how good and just a judge you are, be a bigger, better, juster MAN.

"Here is another example. We have had Mr. Slim Jim; now let us have Mr. Broadman—broad-shouldered—broad-backed—broad-minded—big-hearted, open-pursed MAN—born a man and died a MAN. [Write last seven words on the blackboard.] Remember this: It is every man's duty to provide for his family, but it is no man's duty to provide a *million* for them and provide nothing for those who are aged and sick and lame and blind and poverty stricken, and helpless.

"That kind of charity which 'begins at home' and *stays there* is a shame and disgrace to its possessor. It is the kind Mr. Narrow Minded Slim Jim dispenses!

"Every man owes some of his time, his talent and his money to the town, the state, the nation to which he belongs! He gets their help and protection when needed. Protection and aid perchance in time of fire, flood or cyclone, and police protection as well. And now let me close where I begin with the gravestone and the epitaph." [Here draw picture of grave and gravestone with the epitaph, "Here Lies John Blank, He Was Born a Man But Died a Grocer."]
fire, flood or cyclone, and police protection as well. Let us read together once more this strange and curious epitaph, and make up our minds that no one will ever have a chance to write such a sentiment on *our* gravestones."

Read it in concert.

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DATE DUE

APR 20 1972

MAY 4 1972

GAYLORD

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268.635
G871

Griswold, Bert Joseph
AUTHOR

Crayon and character.
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G871 Griswold, Bert Joseph
Crayon and character.

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